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MANUDUCTIO
AD MINISTERIUM

By Cotton Mather

PUBLICATION NO. 42
OF
THE FACSIMILE TEXT SOCIETY

MANUDUCTIO AD MINISTERIUM

*DIRECTIONS FOR A CANDIDATE
OF THE MINISTRY*

By COTTON MATHER

Reproduced from the Original Edition
Boston, 1726

WITH A BIBLIOGRAPHICAL NOTE BY
THOMAS J. HOLMES
AND
KENNETH B. MURDOCK



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BIBLIOGRAPHICAL NOTE

THERE ARE three known variants of the first edition of Cotton Mather's *Manuductio ad Ministerium*, all with the same title-page, bearing the same imprint and the date 1726. In all three, twenty out of twenty-two signatures are identical, printed from the same type. These twenty signatures contain all but a few pages of the text of the book itself. The signatures of which there are variants are devoted to prefatory matter, to the closing paragraphs of the text, and to material appended to it.

Of these two signatures, b and V, there were two separate printings. In b are the closing pages of the preface and, in one form, b I, a table of contents. In the other version, b II, the preface has been lengthened and the table of contents has been taken out. Also, in order to fit the enlarged preface into the space available in the limits of the signature, leaving the verso of the last page blank—perhaps in deference to typographical convention—one paragraph has been set in different type, smaller than the rest. Possibly the plan was to include the table of contents in the vacant space; if so it was omitted when the form was made up. In b II circumflex accents have been added where needed in the preface; in b I these accents do not appear, nor do they in the part of the preface which falls in signature a. It seems clear that b II, with the longer

preface and the correct accents, was later than b I. If b II had been done first, the printer would have used uniform type throughout, would have made room for the usual table of contents in a correct position, and would certainly not have used accents in one part of the text though omitting them completely in other parts. b II is a revised and expanded version, surely later than b I.

The other signature of which there were two printings is V. In one, V I, there is a congratulatory poem to Cotton Mather, by his son, Samuel. Then come "A Catalogue of Books for a Young Student's Library" and "Erratula," giving six lines of corrections for the earlier parts of the book. In the "Catalogue" one item is "*Flavel's Works*."

In the other printing of this signature, V II, the poem is omitted, the "Catalogue" appears, with heading in larger type and more effective style than in V I, but lacking the reference to Flavel, and the "Erratula" occupies seven instead of six lines. There is included an advertisement of Mather's *Ratio Disciplinæ*, described as in press. On page 146 the word "Murderation" has been misprinted "Mnrderation."

There has been no agreement as to whether V I or V II was printed first. Mr. M. B. Jones has argued that V II precedes V I, pointing out that it is hard to see why Mather should have omitted the poem after it had once been put into type. He suggests that after V II was printed the *Ratio* was actually published, so

that the notice of it as in press would no longer be appropriate. The advertisement was dropped, therefore, and the space used for the poem.¹ Mr. Cole, on the other hand, decided on V II as the later, because the list of errata in it seems to be a revision and correction of the list in V I.² In V II a correction not in V I appears, amending "igneum" on page x to "igneam," and a blind reference, "P.24.l.r. all the," which seems to have no application to the page in question and must have crept in by mistake, is taken out. In the face of this, the conclusion that V II is later than V I seems inescapable. The omission of "*Flavel's Works*" can easily be explained as an error made by the printer in resetting the type for the "Catalogue." Similarly the misprint on page 146, which was also reset, might have been a slip of the compositor.

Against the clear evidence of the "Erratula," Mr. Jones's argument cannot stand. It is impossible that the form which adds a correction for page x, and leaves out the useless notation for page 24, can have been earlier than the less accurate version in V I, nor does a comparison of the two printings leave any chance for belief that the omission of the amendment for page x could have been accidental. Such a supposition would make it necessary to imagine that the printer, at the same time that he dropped out one erratum, was inspired to

¹ *American Antiquarian Society Proceedings*, XXXIX, 273-75.

² G. W. Cole, *A Catalogue of Books Relating to the Discovery and Early History of North and South America Forming a Part of the Library of E. D. Church* (New York, 1907), IV, 1859-63.

add another which was unnecessary. Mr. Jones is, of course, right in pointing out that it is hard to understand why Mather should have left out in the second printing of V the poem which had been in the first. But there are possible explanations for that. He may have felt that the poem would be laughed at in some circles, and that copies without it would be better suited for general circulation than those with it, which were appropriate for members of his church and his close friends. Or, to hazard another guess, something in the poem may have struck him unfavorably after it got into print, so that he preferred to leave it out when signature V was printed for the second time. But, even if hypotheses of this sort could not be advanced, the clear evidence of the list of errata would force the conclusion that V II, without the poem, was the later printing.

It can be reasonably assumed, therefore, that the first form of the *Manuductio* had b I and V I. There are copies which have b I and V II, but these show simply that after V had been reprinted but before the reprinting of b was finished,³ copies were gathered and bound up with the sheets as they then stood in the printing shop. When b II was done, it was available for copies bound thereafter, giving the third variant

³ That V II was printed before b II is indicated by the fact that b II replaces the "sitis" of b I, by "seipsos" on p. xvii of b II. This seems to have been a misprint. Had b II been printed before V II it is probable that Mather would have corrected this error in the revised "Erratula."

of the edition, with b II and V I. So far as we know, no copies are extant with b II and V II. Possibly a great many of V I had been struck off, and only a few of V II, so that by the time b II was ready the only sheets of V which were left were in the form V I. All this shows that the different forms of the 1726 *Manuductio* are not separate editions, but variants of the same edition. They seem to have been produced within a few days of each other, using the same printed sheets for almost all of the work. The paper in each is of the same mold and weight, presumably from the same stock; the ink and type are the same in each; and the typography and press work seem to be by the same hand. All this indicates that the printing of all the sheets was done at nearly the same time. The book was published not later than February 3, 1726,⁴ and it seems safe to assume that the variant printings of b and V all were done within a few days of that date.

The form of the *Manuductio* reproduced here is that which has b II and V I. The longer preface of b II has material which Mather clearly wanted included in the final state of the book, and the poem is of more interest today than the advertisement in V II. The facsimile is taken chiefly from the Ezra Abbott copy in the Andover-Harvard Theological School Library; with the fore-title and title-page taken from the John S. West copy in the same collection; pages 10, 11, 33,

⁴ *Boston News-Letter*, No. 1149, January 27-February 3, 1726, advertises the *Manuductio* as "Just Published."

49, 63, 66, 69, 70, 73, 102, 104, 105, 108-19, 129, and 138, from the Convers Francis copy in the Harvard College Library; and pages 67 and 68, from the William Sydney Thayer copy in the same library.

In 1781 there was issued in London *Dr. Cotton Mather's Student and Preacher. Intituled, Manuductio ad Ministerium . . . Republished by John Ryland, A.M. Of Northampton. London: Printed for Charles Dilly, in the Poultry. MDCCLXXXI.* This omits the Latin preface, but has Samuel Mather's poem. There is also material added by the editor. In 1789 there appeared *Dr. Cotton Mather's Student And Preacher . . . To Which Is Added, A Literal Translation of Dr. Cotton Mather's famous Latin Preface; with an Abridgment of Mr. Ryland's Preface to his Edition. London, Printed by R. Hindmarsh . . . for T. Scollick, City Road, near Moorfield's, and J. Matthews, Strand, 1789.* The Latin preface, verbally rearranged, is printed on the verso pages with an English translation on the rectos opposite, and is taken from the shorter (b I) form of 1726. The British Museum Catalogue also lists the following: "Dr. C. Mather's famous Latin preface to his *Manuductio ad Ministerium*, reduced into *ordo verborum*, with a literal translation in the opposite page, by Mr. H. Walford. *Lat. and Eng.* [London ? 1800 ?] 8°. *Part* (pp. 61-128) of a privately printed book." 4498.a.(2.)

Apparently the present reproduction is the first ac-

curate and complete republication of the fullest version of the *Manuductio* as it appeared in 1726.

The thanks of the editors and the Facsimile Text Society are extended to the authorities of the Andover-Harvard Theological School Library and of the Harvard College Library for their generosity in allowing this reproduction to be made from copies in their possession, and for permitting the comparison of their three copies with those in other collections.

T. J. H.

K. B. M.



Dr. Mather's
DIRECTIONS
FOR A
Candidate
OF THE
MINISTRY.



Manuductio ad Ministerium.

DIRECTIONS

FOR A

Candidate

OF THE

MINISTRY

Wherein, FIRST, a Right FOUNDATION is laid for his Future Improvement;

And, THEN,

RULES are Offered for such a Management of his *Academical & Preparatory* STUDIES ;

And thereupon,

For such a CONDUCT after his APPEARANCE in the World ; as may Render him a SKILFUL and USEFUL MINISTER of the GOSPEL.

*Nunquam meum, fuvante CHRISTO, silebit
Eloquium ; legant, qui volunt ; qui nolunt,
abjiciant.* Hieronym.

BOSTON, Printed for Thomas Hancock, and Sold
at his Shop in Ann-Street, near the Draw-Bridge.

1726.



Studiofæ Juventuti,

In ACADEMIIS,

Imprimis GLASCUENSI ;

Deinde NOVANGLICANIS ;

Nec non in *Anglia* NONCONFORMISTA-
RUM intra privatos Farietes Coactis ;

Timorem DOMINI ;

Atque inde

Salutem in DOMINO.

EVIGILATE tandem, O Terræ nimis
inhiantes, et adhærentes, atque Terrena
tantum Sapientes Animæ, *Evigilate* ; et
per DEI *Tubam* jam *Septimam* expergè-
factæ, ad Opus DEI atque Diei assurgite : *Voci-*
que clamantis in Deserto attendite.

Audite

Audite hæc omnes Populi, Aufcultate omnes Orbis habitatores. Nam, DEUS Dominus Omnipotens elocutus, Terram advocat ; Veniet sane DEUS noster, et non filebit ; Ignis coram eo consumet, et circa eum Tempestas erit valde procellosa.

Orbis Rector ad nos Rediens, *Præcursores* qui sui Reditus Appropinquationem et Accelerationem indicabunt est Legaturus ; et antequam Dies JEHOVÆ Maximus et maxime Verendus veniat, missurus est ELIAM, vel Spiritu et Virtute illius imbutos Viros, qui alta Voce de Domino ad nos properante, se *Boanerges* præbuerint.

Quemvis DEI Servum, qui *Vigilantius* et non *Dormitantius* nominari vellet, oportet hoc *Elianum* obire Officium.

Et si ELIÆ cuidam in magna quæ per cunctas totius Orbis Regiones audiretur *Tuba* Vocem emittendi facultas concederetur, hoc sane *Classico* nos e *Veterno* nostro evocaret ; *SECUNDUS DOMINI CHRISTI ADVENTUS*, ad *Antichristi Excidium*, et *Imperii illius Quarti* quod *Illustri* suo *Adventu* aboliturus est, *Perditionem*, est *Proximo*, imo et *Illico*, expectandus.

At sic prædicanti, non Mirandum est si perpauca sint qui *Fidem* adhibuerint ; et si *Tibicinum* Clangores et *Labores* Querela comitetur, — *Domine, Quis nostræ Prædicationi credit ?*

Quum enim Dominus advenerit, Mundum vera ac vivida *Fide* (ipsius præcipue *Adventus*) pæne Vacuum ; et cum *Cælestibus* Aquilis et Angelis Descensurus, quid aliud quam quasi Cadaver in hujus Mundi Spiritu, et Moribus, et Amoribus misere putrefactum, totam fere Ecclesiam inveniet !

In media jam sumus Nocte, qua Clamore illo, quo nil magis Tempestivum, *Sponsus advenit*, Ecclesia in utramque Aurem Dormiens est excitanda. At Clamor ille, *Advenit Sponsus*, vel millies repetitus, pro Excitatione vel unius inter Decies mille vix aliquid efficiet; post vehementissimas ejusdem Repetitiones, vix aliter quam in Aures Defunctorum, *Conclamatum est*.

Quum his Nunciis ac Monitis Fratres ego meos alte Sopitos, ad mollem suum, at quidem Lethargicum et Lethalem *Somnum* excutiendum suscitare vellem, scio me meis instar *Loti* cujusdam, Vanum *Somniatorem* visum fore; atque tanquam Jocabundum ac Ludibundum et nescio quo Enthusiasmo Epilepticum hominem, eos me tractaturos; et ut sopor eos magis placidus compeditos teneat, variis in Vaticinia quædam ut non adhuc impleta Commentationibus, quasi Narcoticis quibusdam Pharmacis usuros.

Ast in Animo meo est hic DEI Sermo quasi *Ignis* ardens Ossibus meis inclusus, nec amplius ego sustinere valeam, quin Iterum Iterumque hoc Fatum Terræ satis *Ignibus* paratæ, et *Veneficæ* flammis damnatæ, denunciem. Imo et si Nero aliquis me illam ob causam *Igne* cremari jusserit, Mundi per *Ignem* tamen Dissolutionem et Reformationem et Emundationem, intenta Voce prædicare atque prædicere, non cessabo.

Cum *Igne flammante cito*, at quis novit quam cito! — descensurus DEI FILIUS, iis qui DEUM nesciunt, et Evangelio ejus non auscultant, infliget Ultionem; suum vero in Terra, Secundo atque Cælesti nostro *Adamo* possidenda, patefaci-

et *Regnum Sanctorum*, quod nobis repromissum, sed alio Statu, utpote post *Resurrectionem*, confitemur.

Totam contra *Sacram Scripturam* ac *Sanam Rationem*, Inani, ne dicam Infano, indulgent Insomnio, qui prius promissam Ecclesiæ in *Terra Felicitatem* fore putant, ac petunt, ac sperant, quam Dominus JESUS in Regno suo apparuerit. Proculdubio, Regna Mundi non fient Regna DEI et CHRISTI, antePræstitutum *Tempus Mortuorum*, quo DEI Servis ac Nomen ejus timentibus, Præmium tribuetur.

In *Terra nova*, non in *Maculata* atque *Maledicta Terra nostra*, Sanctorum Requies, Promissumque Sabbathum, et Regnum DEI in quo fiet *Voluntas* ejus in *Terra* sicut et in *Cælo*, atque *Magnalia* illa de quibus DEUS per *Os Prophetarum* suorum omnium quasi uno Ore Prophetantium locutus est, omnia sua confirmabuntur Adimplentione.

Recte quidem illustrissimi in Concilio Niceno Patres, *Terram nostram* non aliam quam *Terram Morientium*, verum *Terram novam* illi pronuntiabant, cum amæno nostro Psalte, *Terram Viventium* : His additis, Tali Concilio ac Æterno Marmore et Memoria dignissimis Verbis ; Præscivit DEUS quod Homo esset peccaturus ; Idcirco novos Cælos et novam Terram expectamus juxta *Sacras Literas*, ubi nobis apparuerit *Adventus* et Regnum DEI magni et Salvatoris nostri JESU CHRISTI ; et tum accipient Regnum Sancti excelsi Hæc fuit Ecclesiæ Primitivæ Sententia ; Hæc Pietas et Prisca Fides ! In hac Fide, Te, Justine, appello Testem, in Primitiva Ecclesia Omnes Omnino Orthodoxi Consentiebant. Et in qua quæso, *Terra* donanda est eorum
qui

qui CHRISTI et ipsorum Hostes vicerunt Coronati
In qua, quæso, *Terra* Victores cum eo Trium-
phantes, Bono JEHOVÆ sunt fruituri !

Ast, Horror vos afficiat, O *Zionis Peccatores*,
Tremor vos Corripiat, O *Hypocritæ* ; In Ardoribus
illius *Ignis*, quo *Terram* quidem *Nostram* DEUS
Judex et Vindex expiabit, ac *Terram* illam *Novam*
introducet, quis vestrum diversari valeat aut
audeat ?

In illo, quam Horrendo, quam Tremendo !
Die, secundum Divina, et *Sethi* Columnis multo
stabiliora, ac nunquam in dubium vocanda Ora-
cula, *Cæli cum Stridore preteribunt*, *Elementa æstuan-*
tia liquefcent, atque *Terra et quæ in ea fiunt Opera*,
exurentur. O ! Quam Terribilis ille Magnus Do-
mini Dies, cujus non solum in Bibliis a DEO in-
spiratis, ubique sonant resonantque Prædictiones,
verum etiam ad Paganos penetravit Rumor, ipsos-
que *Stoicos* perturbavit ; ——— *Affore Tempus*,

Quo Mare, quo Tellus, correptaque Regia Cæli
Ardeat, et Mundi moles Operosa laboret :

Et cujus Terrores exiguam quandam Umbrellu-
lam, et non magis quam vere minutissimam Ima-
ginem, in *Vesuvii* Eruptionibus minacissimis, et
Siciliæ absorptis et in *Gehennam* demersis Urbi-
bus, adhuc habuerunt.

Fatentur permulti quidem, quod cum occisa
fuerit Bestia quæ jam Gentes decipit et mancipat
Romana, Corpus illius Bestiæ, *Ignis Incendio* tra-
dendum, eoque perdendum fuerit : Et Sacerdotis
Filia, quæ Scottando se profanavit, *Victricibus*
peribit. Sed *Metaphoricum* Omnino fore hoc lu-
cendum

cendum augurantur, ac *Pictos*, mirum si non et *Fictos*, tantum hariolantur *Ignes*. Vanissimum Augurium! Quid? Et ipse secundus Domini *Adventus* mox futurus est, si placet, *Metaphoricus*, et in Mysticas nescio quas Dispensationes resolvendus et evanidus! Apagete, Talia Tremulorum Deliramenta!

Inundationis illius, de qua Justitiæ præco *Noachus* olim suæ Ætatis impios commonefecit, incredulis Derisoribus, quanta cum Commiseratione respondere Venerandus Patriarcha potuit; *Noventus*, *Miseri*; non *Metaphoricas Undas* vos Obruituras! *Aquas Literales* vobis tandem et statim sentietis exitiales! *Ab Aquis in Litera intelligendis et infligendis brevis vestri audientur Gemitus*! Neque in extremis his nostris Diebus, — Deus bone, in quæ nos reservasti Tempora! — Irrisores, qui omnia sicut adhuc ab initio Creationis, ita semper permanfura opinantur, sub suis *Metaphoribus* delitescere, et se *Figurarum* umbris, a Conspectu illius qui Throno insidet, occultare queant.

Non *Irrisoribus* quidem, sed *Somniantibus* tamen, et aliorum Somnum Conciliantibus, annumerandi sunt, optimi Viri quam plurimi, qui improprie nimis *Allegorizando*, Veritatem Tenebris ac Injuriis afficiunt. Et hos Perdilectos in CHRISTO Fratres quam humilime monere, vel rogare et orare vellem, ut per secundas Cogitationes melius edocti, non suo Carmine Soporem lassis in Gramine inducere ulterius pergerent. Utinam sane quod *Nepos* quidam ad hos *Allegoristas* Confutandos, ante quam *Eventus* hoc faciat, assurgeret.

Sed *Eventus* hoc faciet! Imo, *Diluvium Ignis* hoc faciet.

Propinquus

Propinquus est ille Dies JEHOVÆ, propinquus et valde festinus; Dies Furoris; Dies Angustiæ, Dies Vastitatis, et quidem Vastissimæ; Dies Buccinæ et clangoris; Quum Igne Zeli ipsius consumetur tota hæc Terra; Nam Consummationem utique acceleratam, cum omnibus hujus Terræ habitatoribus est confecturus.

Peractis jam Omnibus *Antichristi* Excidium antecessuris, et exactis qui isti Adversario permitendi fuerint *Mille Ducentis ac Sexaginta Diebus*, instat omnium Dierum Terminus; *Finis instat*; Instat ille Finis; Ecce, *Instat!* Prope adest periodus illa; imo, et capit jam Seculum, in quo Vates *Desideratissimus* Redemptorem sentiet suo *Desiderio* annuentem, et *in Sorte sua* ad illa perveniet, pro quibus *Beatus est qui præstolabitur*; prope adest ille *Dierum Terminus*, et non diu differendus. *Mora Finis* in Ecclesiæ Precibus diutius, neque petenda, neque optanda: Non; sed, *Veni, Domine JESU, Veni cito!* Cur tardat redire *Curus tuus*? Cur *inceps Curruum tuorum* differunt?

His et hujusmodi utriusque in Divino Codice Testamenti Vaticiniis premoniti, parum vero premuniti, sed in Somno potius alto Sepulti, sumus. Ideoque *sicut Fur in Nocte*, veniet ille Dies Domini: At ubi sunt illi Vigiles DEI Servi quos non intercipiet secum secure Cantantes, *Tardat venire Dominus!*

Quum Filius DEI, qui et Filius Hominis, ut *Signum in Cælo* conspicietur, quantis Angoribus et Plangoribus replebitur Flammis devastanda *Terra*; quæ JESUM Nubibus Equitantem, Solique a quo prodibit *Fluvius Ignis* insidentem, et Angelos Millies Mille, Myriadasque Myriadum illi Mi-

nistrantes atque Assistentes, attonita Contemplabitur !

Mittet ille tum suos *Angelos*, ut Electos ex Omnibus Terræ Partibus convocatos, e Flammis his quam formidandis eripiant ; Quos in Corruptissimo Mundi Statu, ubi *suam Viam Omnis jam caro Corrupcrit*, et in medio pravarum et perversarum Gentium, CHRISTO obsequentes, et in ambulando cum DEO suo se humiliantes, Thesaurisque sibi in Cælis recondentes, atque pro Redemptione *Signatos*, prehenderint.

Gens illa Justorum, *TERRAM Novam*, quæ *Paradisus Renovata* fiet, in qua regnabit Justitia, extinctis tandem Ignibus, occupabit. Atque a *Pecato*, *Mortis Fabro*, facti immunes, et in Immortalitatem immutati, sicut *Adam* cum *Eva* sua, *Restituta Paradiso*, non *Cerinthiaco*, sed *Paradisiaco*, ideoque Sanctissimo More ac Modo, fruituri, Vineas plantabunt et Fructum earum comedent : Benedictum a JEHOVA semen erunt, et cum *ipsis* *prognati eorum* ; A *Servitute* ac *Vanitate*, cui *Creaturæ* jam subiectæ pro *Libertate* Filiorum DEI suspirant atque parturiunt, Liberati.

Eodem Tempore, Sancti qui ante Adventum Domini Morientes et in eo Dormientes, in illo nobis jam dilucescente Die, cum Domino adducti resurgent, in *CÆLIS Novis*, ac *Civitate DEI* ibi Elevata et Separata, cum Domino, *IS A Γ Γ E A O I*, et in quibusdā Circumstantiis *Terræ Novæ* Incosis forsan *Superiores*, et, si sic dicere liceat, *Spiritualiores*, in Administratione Regni Cælestis, cujus *Terræ Novæ* tum sedes est futura, Ministerio velut *Angelico* fungentes, et ut res postulabit in illo Die, sicut hodie *Angeli*, subinde descensuri, Commorabuntur.

Hæc

Hæc est illa, quam hodie iusto DEI Judicio, *Epicureismo* qui pro *Enthusiasmo* omnia *Scripturaria* vilipendit, fascinati et fasciati amissimus, antiqua *Spes Fidelium* : Et solius hujus ope Schematis, in *Oraculorum* quæ nunquam fallunt, post *Varia*, pro *Aliis Explicationibus Interpretum Tentamina*, *Veram Interpretationem*, fas est accedere. Scrutamini *Scripturas*, O *Acutissimi earum Interpretes*, quorum *Accuratissimo Examine* hæc exploranda profero. *Quærite e Libro JEHOVÆ*, et *legite* ; et ne *Expositiones vestræ* huic *Schemati* non *conferentæ*, fiant *Stipula* in *Flammis comburenda*, metuatis. At si quæ diximus, *vera sunt illa*, pondus habent, quam stupendum ! Voce velut *Leonis* rugientis, et quasi *septem Tonitrua* locuta fuerint, sunt publicanda.

Necessarium jam est, et Omnino congruum, ut convertantur DEO, et Uniantur CHRISTO, illi quorum Nomina sunt in *Libro Vitæ* conscripta, atque hoc modo sint parati ut fiant hujus *Gloriæ* idonei participes, illi quos DEUS noverit, atque ex hoc Mundo ad se vocaverit. Necesse est, ut *Regeneratione* quadam *Cælesti* e *Morte* ad *Vitam* transferantur, atque DEO in hoc *Sæculo* vivant, qui in *Fine Sæculi* a *Morte* reviviscent, et suas in *Cælis novis* habentes *Mansiones*, *Reges* erunt *Sacerdotii* *Stolis candidis* et *splendidis amicti*, *Sacerdotes* *Regio Diademate insigniti* ; et super *Terram* regnabunt. Necesse est, ut in *Agro Domini* seminetur ac oriatur *Triticum*, a *Zizaniis* bene distinguendum, et a *Serpentis Progenie*, iisque

que qui ab Igne quem Domino adventante incipientem et incensum videbunt, servari ejulantes, hoc Fulmine ab Ore Altitonantis JESU percussi fuerint, *Abite a me Execrati in Aeternum Ignem*, et quos Messores in Fornacem Igneum DEI jussu conjicient, plane ac plene ac palam dividendum ; atque ita *Terra nova* illis qui vivi in Reditu Domini reperiantur, et in Occursum Domini rapiantur, Cultoribus in Terram rursus demissis, nunquam vero morituris, gaudeat.

Minister verbi es ? Hoc age ! Suadendi per te sunt Auditores tui, et O Te terque quaterque Beatum, si *persuaseris !* ——— ut in PIETATEM seriam ac sinceram attracti, habeantur digni qui effugiant ista omnia quæ futura sunt, quum Dies ille qui Fornacis instar ardebit, omnes qui in superficie *totius Terræ* habitant, sicut Laqueus invaserit ; et coram DEO Incarnato et Inthronisato lætabundi consistant. Nullum tibi, præter hoc, Negotium demandatum. Hic *Labor*, hoc *Opus* est, in quo perpetuo desudaveris.

Christianus es ? Precibus, et non *Oculorum* quidem (quibus in Primitiva quondam Ecclesia) sed Mentis Fide prospicientis, *Vigiliis* ; atque moderato ac temperato Mundanorum Appetitu, usuque sobrio, caveas ne Repentinus et Inopinatus Domini Adventus, te incommode intercipiat.

Imo, cum Expectatione preparate et properate, O *Dilecti*, ad *Felicem Domini Adventum* ;
et

et quum hæc expectetis, ut Incontaminati et Inculpati ab eo inveniamini in Pace, studeatis.

Breviter ; *Colligenda est ECCLESIA.*

Ad Ecclesiam vero Colligendam, quam Necessarii sunt Fideles Evangelii *Ministri* ; qui sicut Angeli medio Cælo volantes, et Evangelio Æterno armati, Aridis in Convalle Osisibus Verba salifica et vivifica annuntiarent ?

Verum ad producendos et poliendos Verbi Divini Ministros, quam necessariæ sunt *Academiae* ; per quas Angeli quibus Tubæ Templi committuntur ad Clangendum se accingere potuerint ?

Novit hoc Redemptoris nostri, ac Religionis Hostis, qui per *Mille Technas* potestati suæ subjicere *Academias*, ubique et nimio cum successu molitur.

Fatendum est, et nunquam satis dolendum atque plorandum, quod in plerisque hujus Mundi *Academiis*, nil præter Mundanam Sapientiam acquiratur. *Philosophia* in illis tradita est mera *Morosophia* ; et, *Nomen* (vel saltem *Notitia*) *CHRISTI non est ibi* ; Absque quo Cuncta Sapientia est mera Stultitia. Discuntur permulta mox dediscenda. Quæ docentur plerumque sunt,

Apinæ, tricaque, aut si quid vilius istis.

Quid prodest *Linguarum Cognitio*, ubi *Bene Loquentes* non illas ut ad *Bene Faciendum Instrumenda*,

imenta, et Cognitionis utilioris Vehicula, adhibeant? Verum hæc non *Realium* sed *Nominalium* jactata peritia, Philologos his plumis indutos, tantum inflatos reddit, ac inaniter tumefactos?

Quid valent *Cæca*, et forsan *Falsa*, vulgaris *Logicæ* Sophismata, ut Ratio acuatur et adjuvetur, et e Fodinis Veritas effodiatur? De *Logica* in qua permulci *cum Ratione insaniunt*, Nemo rectius cum Ratione præscribit et præcipit, quam *Focanus* noster, dicendo; *De hac Philosophiæ parte merito dixerim, quod ille olim de tota Philosophia*; Philosophare, sed Paucis. Quid valent *Ethnica Ethicæ* Delicia, ut per fallacem et fucatam Virtutem, ad Beatitudinem imaginariam, nobis in ipsis, non in DEO, sed et absque CHRISTO, perducamur. Non quidem Amplexanda sed potius Execranda est ista *Ethica* quæ eo tendit ut simus, quod Antiquitus de quibusdam conquestum est, *Sine CHRISTO Christiani*. Quid valent *Metaphysicæ* Scholasticorum Disputationes plusquam inanes, quibus Araneorum in Cerebris Humanis texuntur telæ, et Altercationes in Tenebris per non tam Subtiles quam Fuitiles Distinctiones in Infinitum foveantur? Optime quidem a Rege *Sueciæ*, optimo Reformationis Amico, *Gustavo Adolpho*, factum, quum Omnes *Metaphysicas* e Regno suo expulit, et exulare Jussit. Quis est ille Fumivendulus *Aristoteles*, cujus Jugo Brutorum instar sua Colla submiserunt, in Occidente diu, et in Oriente adhuc, Animæ quæ se tamen *Rationales* appellari volunt? Certissimum, quod ab Aliis præter *Melancthonem*, observatum est, Quo quis magis *Aristotelicus* eo minus *Christianus*.

Ait,

Ast, quod maxime deffendum est, per non *Veri* tantum, sed et *Boni* amissionem, imo ab eo Aversionem, Academiae quamplurimæ, quæ quasi *Cubacula* in Atriis Domini esse debeant, rebus profanis, ac malignis, et foras ejiciendis polluantur : Imo *føda* fiunt *Satanæ Prostitula*, *Gehennæque Seminaria* ; Dæmoniorum Domicilia, *Spiritus omnis impuri, omnisque immandæ et exosæ volucris Custodiæ*. Acerrimi pugnacissimique contra **PIETATEM** et pro Diabolo Milites in his Academicis educantur ; et nequissimi totius *Orbis Corruptores*, per earum nimirum Corruptionem, ex his Arcibus educuntur. Hæ sunt *Academiae*, quas *Lutherus* pronunciavit, *Cathedras Pestilentiae*, et *Antichristi Luminaria*. Atque hinc, ex ore *Draconis*, et ex ore *Bestiae*, *Spiritus impuri*, tanquam *Ranæ*, prodeuntes, ad Reges et Procures et Populos abeunt, et ad præliandum contra **DEUM** Omnipotentem, cæcipientes impellunt atque illaqueant.

Sat miser fane fuit *Academiæ* status in sexto, atque *plus miser* in septimo, post **CHRISTUM** Sæculo ; quum cuncta funditus periit Eruditio, non tantum in tota occidentali Romani Imperii parte, sed et per omnes etiam orientales Regiones ; et Gentium florentissimas Romani Imperii Provincias occupantium infanda Barbarie, Scholæ fuerunt omnes deletæ. Imo et ipsi Cæsares Magistris Artium Liberalium constituta stipendia in omnibus Urbibus ita sustulerint, ut illas vacantibus Literarum studiis, lugenda a que padenda Rusticitas ubique invaserit. *Certum* est, et horribile dictu ; præter exiguas Reliquias *Constantinopolis* superstites, in Christiano Orbe *Scholam Illustram*
b nullam

nullam ullibi post *Mabumedis* Tempora memorari ; Et illas etiam Sæculi octavi initio, an vero illo quo in Historiis quibusdam narratur modo, *Incertum*, fuisse extirpatas. At Academiæ quam plurimarum quibus Literæ jam resuscitatæ vigent, infælix et insaufus, imo et longe *miserrimus* adhuc status, ubi nihil præter *Nequitiam armatam* colatur ; nihil præter puræ et incontaminatæ Religionis Odium ; atq; talem in *Conscientias Tyrannidem* exercendi libidinem, quæ Ecclesiasticos homines, in *Reges æquiores* qui istorum Violentiam iniquissimam cohibere et refrænare audeant, perfide et proditorie insurgere, provocat atq; accendit.

Academias ex his Ruinis eruere, et in Scholas erigere, ubi Mortalium vere erudiantur Immortales Animæ, et Salutaris DEI CHRISTI quæ *Notitia*, in quâ Verissima Animarum consistit *Eruditio*, proponatur ac propagetur ; Et Linguarum Artiumq; Laudabilium Scientia fiat, PIETATIS Ministra, et in DEI CHRISTI quæ Gloriam Consecrata ; Egregium hoc esset Molimen, et Viris ad Summum Dignitatis Fastigium evehendis, maxime dignum.

In *Academia Fredericiana*, quæ apud *Hallenses* floret ac fulget, et quæ cunctis in Orbe Academijs, tanquam Exemplar atq; Norma prælucere debet, hoc factum est : *A Domino*, ut et pro Domino, *factum*, et in *Oculis nostris*, ad quos in *Americâ* remotos Rei fama pervenit, *Mirabile* !

Aliquid pro hoc Instituto est in hoc Libellulo tentatum ; Et, *Est aliquid tentasse* ! Grande hoc Tenues conamur : Sed ne frustra, et irrito conatu, vehementer vereor.

Quam indignus et ineptus ego Sim, qui huic
Optimo

Optimo Instituto aliquid conferrem, ut Juvenilia Academicorum Ingenia, in rectam deducantur, Primo PIETATIS, ac deinde Literaturæ fructuosioris Viam, et ex Academijs tales egrediantur, quales in manu suâ Dominus tanquam *Gemmas* nitore suo coruscantes contineat atq; exhibeat; non ignoro. Parvulus ego Sum, et forsan paucis notus homunculus: *Minimus* Doctorum *Omnium*, et merito *infimus*; ac de Ecclesiâ bene meritorum (si *Tertullianice* loquar) *Postremissimus*. Tenuitatis meæ conscius, probe novi quam sit mihi curta supellex; Norunt et Omnes *Novângli*: Et qui me *Academicos* alloquendi prorsus incapacem censent, Recte et mecum judicant. Nullum esse me fateor, et ab Omnibus *Nullificari*, nec indignor, nec recuso: Attamen Desideria mea pro erudiendis Juvenum animis exponendi Venia, cur et mihi non concedatur, nullus video. Imo in *Publico* quo pleræq; periclitantur *Academia Discrimine*, *Omnis homo miles est*. Et si ego etiam cum Doctioribus et Melioribus, ad propulsandum commune Periculum, et promovendam Ecclesiarum Incolumitatem et Edificationem, concurram, *vel post illos curram*; Ignoscant mihi *Commilitones*. Est etiam non omnino Impossibile, quod *Minutius* quidam, quamplurimorum, quæ post Fata tandem quiescet, Invidiâ *Infelix* et perpetuo impetitus, habeat nihilominus Fautores atq; Lectores, et forsan plures quam Ipse, de se semper suspicax, recenseat, quibus non ingrata sint illius talia qualia pro causa DEI Studia. Quum in Volumine Sacro, de *Serpente Tortuoso per Dei manum formato* fiat mentio, nil præter ipsam *Galaxiam* quâ cælum decoratur, quidam intelligunt. Est et hoc inter Noctis

nostræ, ut ita dicam, *Humanitates*, et *Hallucinatio-*
nes, quod idem ipse, *His* quidem *Serpens Tortuosus*,
His vero Candore ac Splendore ac Cælestibus
Virtutibus referta *Galaxia*, appareat.

Quapropter, *Vade, Liber*; Et si sis *Incultus*, ad
 Excolendam tamen Academicam *Juventutem*,
 quam queas confer *Opem*. Et si *Perficere* aliquid
 Magnum nequeas; dicere, *Faciebam*, sufficiat. In-
 terea DEUS indignissimo tuo Scriptori dicet, *Ser-*
vus tu meus es, et Opus tuum erit penes Deum tuum :
 Imo et Labor tuus non erit omnino frustraneus.

In hoc Tractatulo, quem FILIO meo Unico
 imprimis consignaveram, Omnibus vero *Propheta-*
rum Filiis jam communicarem, quid *Proposuitum* sal-
 tem, si non et *Præstitum* sit, Verbulo indicabo.

Scopus noster, et quod Votis maxime prose-
 quimur, est pro formandis Evangelii MINISTRIS,
 qui sint Ecclesiæ *Decus ac Tutamen*, CHRISTIque
Gloria.

Quocirca *Primo* Fundamentum nunquam diru-
 endum vel deferendum statuimus, *Præter quod*
nemo potest aliud Statuere, Vividæ illius PIETATIS,
 quâ si sint Concionatores destituti, qui *atrâ* ince-
 dunt *Veste*, mæra fuerint Cymbala tinnientia, et
 eorum Doctrina omnis atque Professio futura est
 mera Sepulchrorum *Dealbatio*. Quum ad Prædi-
 candum Evangelium Apostoli mittendi fuerint,
Pedes eorum SOSPITATOR noster Benignissi-
 mus lavare dignatus est. Hi Prædicatores a
 CHRISTO et cum Illo euntes, quid aliud *Ipsi*
 fuerint quam quasi *Pedes* Domini Scipionem suæ
 potentiæ e *Zione* emissuri? Lavandi sunt hi *Pedes* ;
 Et ad Sanctuarii Opus nullus quidem Illotus, vel
 non pro veritate et per eam *Sanctificatus*, est ad-
 mittendus.

mittendus. Et vos etiam, *Dilecti Juvenes*, a quibus *Diabolus cupit se ornari*, non minus Lavandi estis, ut seipsos Ter-sancti REDEMPTORIS Ministri, et Pedes pacem super montes Evangelizantium quam *Speciosi*! Et ad Vasa JEHOVÆ Portanda bene purgati. En, pro Vestra Ablutione, Lavacrum Evangelicum! Lavate vos, et Purificate, et Malignitatem amovete! Proximo ac Secundo quidem Loco, contendimus ut plantæ Olearum quæ Mensam jam nostram circumstant, non solum in Viros Bonos, verum etiam in Viros Magnos Evadant. Ideoque Optimæ, raro Observatæ, rariusq; Usitatæ, bonas Horas bene collocandi Rationes demonstrantur. Juvenum Studiis Regulæ dantur atq; Monita Salutaria. Libri qui sint maxime Legendi, et in pretio habendi, meritis cum Laudibus indigitantur: Istorum vero quos oportet inter *Libros prohibitos* numerari, quibusdam Notæ quas meruerunt sunt inustæ. In Ministerium Juvenes mox promoti, his paginis instruuntur, ut fiant, *Sal Terræ, Lux Mundi*; In Templo DEI Lumina et Columina; imo et Ipsi, *Templa Gloria et CHRISTO DEI repleta*; Ad Omne bonum Opus præparati; In Domini sui Domus probi prudentesq; Dispensatores; Qui non Erubescant Operarii; Chrysostomi, et Insignes Animarum tractandarum Artifices: Basilii, et qui associata dabunt, in Dicendo Fulmina, in Vivendo Fulgura; In sincero Sermonis Lacte distillando mellisui semper Lactantij; Augustini, et Prosperi Divinæ Gratiæ, potentissimi Assertores; Verbo, Timothei, et Pastores qui servabunt seipsos, et illos qui se audierint. Ministerij tales Candidati ita instructi, e Scholis exeuntes, velut Angeli qui Cælesti Lumine totam undiq; Terram redderent irradiatam, e Cælis descendere videantur. Quum

Quum Opusculum hoc ad Umbilicum usq; perduxerim, at quo pacto in publicum ederetur prorsus nesciverim, in mentem revocavi Experimentiam et Exhortationem, Clarissimi Charissimiq; mei *Franckij*; Viri in quo ante Omnes qui in hoc peregrinantur Orbe, *CHRISTUM habitantem diligo*; Cujus Verba Aureis potius Literis quam hoc Atramento scribenda, heic transcribere non pigebit.

‘ Sæpiissime [*inquit*] observavi et explore cognovi, ubi DEUS primum animo indiderit bonum ac salutare propositum, superfluum esse impatientem de viâ et ratione id in effectum deducendi Solitudinem: DEUM enim sic cuncta dirigere, ut quodlibet legitimo fiat Tempore, et eo major deinde Gloria in ipsius Providentiam redundet, si citra curas anxias, et operosa hominum molimina, consilia sua perfecerit.

His Verbis admonitus et animatus, rem totam Domino, cujus Vox e Cælis ad suos est, *Novi Opera tua et Laborem tuum*, reliqui.

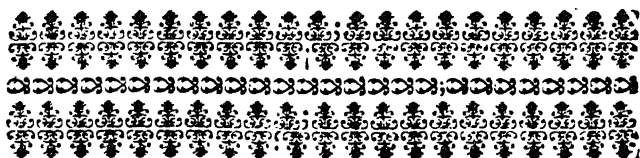
En! Statim accidit, quod Generosus quidam et vere Christianus Mercator, qui sagaci suâ *Venatione*, [Quo Vocabulo, *Lector*, modestissimi Viri Nomen, quod quidem Tegi quam Legi maluit, insinuatum habes.] Omnium quibus Beneficia in alios conferat Occasionum Odorem, ingenue sentit, et indefesse sequitur, de hoc Libro mecum latente aliquid audiverit. Quum vero intellexisset noster *Vevantius*, quid sit in hoc Libro propositum, et quid repositum, et quibus destinatum ac designatum, incitavit eum animus ejus, a DEI SPIRITU forte concitatus, hanc JEHOVÆ ad *Opus Tabernaculi in Eremita*, et ad ejus Ministerium, afferre Obla.

Oblationem; et Pecuniæ summam non parvam aut parcam in Publicationis impensas erogando, perpetuum suæ erga Academiæ Benevolentia offerre Testimonium. Atq; ita ad vestras manus pervenit Liber, qui vobis ad recta opera fuerit **MANUDUCTIO.**

HIS Vos *Eubulum* hortantem consilijs, *Audite Senem*, [Qui Sexagesimum Tertium jam agit Annum,] *Juvenes*, *quum Juvenem* [Quum Septendecim tantum Annos egisset] *Senes audierunt.* *Audite*, saltem, qui vinculis nunquam dissolvendis vel obliviscendis me vobis devinctum habetis, **GLASCUENSES.** *Audite*, etiam, quos Viciniores ego, si non Amiciores habeo, **HARVARDINENSES** et **YALENSES.** *Audite*, denique, quas *Julianica* Persecutio intra privatos Parietes per totam *Angliam* coegit, **ACADEMIÆ.** *Audite*, Dictaq; omnia animo, æquâ Lance trutinantes, perpendite!

Tollite et Legite, O *Literaturæ Omnigenæ Studioſa Juventus*; At *Literaturæ PIE ALEM* adjungite, vel potius **PIETATI** *Literaturam*; ne sitis non alijs quam *Ingenioſi Nugatores*, et inter fatuos cum omni vestrà *Literatura* rejiciendi. Omni *Literarum Genere* ut sitis eximij, serio ac sedulo *Studiis* vestris incumbite. Ultra arctis minutæ *Doctrinæ* limites, *Trivium* nimirum et *Quadrivium*, quibus *Antiquorum Disciplina* circumſcripta fuerit, navigate: **PANSOPHIAM** amate atque ambite. *Illarum vero Trium Axiomatum* estote memores (quibus quidem *Sapientia Veterum* vobis compendiose enunciat.) *Illisque* *Studia Vestra* dirigite, ac in *Ordinem* redigite. *Primum*; *Amor DEI est mentis Illuminatio.* *Secundum*; *Quod est Anima Corpori, hoc est CHRISTUS Anima.* *Tertium*; *Non Titulus facit Christianam, sed vita CHRISTO digna.* Quibus audenda illa, nunquam *Oblivioni* tradenda, *Bernardi Sententia*; *Da mihi Hominem, qui Transitoria transitorie, et qui Æternæ Desiderio amplectitur æternæ; ac ralem audacter promincio SAPIENTEM.* Et non *Omittenda*, illa *Erasmij*; *Bona Theologia pars est Afflatus, qui non contemnit nisi Moribus Purgatissimis.*

Valete; DEOque Vivite.



MANUDUCTIO
A D
MINISTERIUM.
O R,
The ANGELS preparing to
Sound the TRUMPETS.

§. 1. **I**Ntending to give you some DIRECT-
IONS for your Proceeding in the STU-
DIES, upon which you are Enttring,
that you may be prepared and furnish-
ed for the Work of the Evangelical MINISTRY,
to which you are designed; I shall not consult
the Method which any of the twice Twelve,
Dissertationes de Studiis, (Collected by Elzivir in
one little Volumn) have given you. But the
Contemplation of DEATH shall be the FIRST
Point of the *Wisdom* that my Advice must lead
B you

you to. In the FIRST Place, *My Son*, I advise you to consider yourself as a *Dying Person*, and one that must *shortly put off this Earthly Tabernacle*. I move you, I press you, To Remember how short *your Time is*, yea, though it should reach to the *longest* that is ordinarily known among the Children of Men ; and how much more short it may be made for ought you know, in the *Early Anticipations* of Mortality. Do this, that you may do nothing like *Living in Vain*. Place yourself in the *Circumstances* of a *Dying Person* ; your *Breath* failing, your *Throat* rattling, your *Eyes* with a dim Cloud, and your *Hands* with a damp Sweat upon them, and your Weeping Friends no longer able to retain you with them : And *then* entertain such Sentiments of *this World*, and of the *Work* to be done in this World, that such a *View* must needs inspire you withal. Such a *Numbring of your Days*, I hope, will compel you to *Apply your Heart unto Wisdom* ; and Instruct and Excite you to spend your little TIME in such Things, and so Industrious, as may be a Matter of *Comfortable Reflection* at the End of your Days. The *Apprehensions* of a *Dying Person* are usually so Wise, and so much have the *Right Thoughts of the Righteous* in them, that the best Counsel which can be given you, is, *Child, Make haste into them !* It cannot be *too soon* to come into them. They will have a mighty Tendency to make you Serious, Discreet, and Industrious, and every way well-advised ; and *all that your best Friends would have you to be*. You run the hazard of *Dying without Wisdom*, if you delay to come into them ; and *put far away that which by doing so you will make*
an

an Evil Day. It was not a Folly in some of the Ancients, to assign the *Contemplation of Death*, as the main Foundation, and main Exercise of their *Philosophy*; And the Young Man will arrive to more *Understanding than the Ancients*; who does practice upon it. I propose a, *Vive memor Mortis*, as what will be the *Way* to the truest *Wisdom*, and no little *Part* of it; and as what will contribute as much as possible for any thing to do, unto a *Wise Conduct* in all your Affairs. May the **THOUGHTS OF A DYING MAN** come into an *Early and Lively* Consideration with you, and regulate your Intentions, your Appetites, your Behaviours. My Proposal is, That you would set apart *proper Times*, [And be sure, *The Present Time!*] to think, *What sort of Life shall I most approve when I come to Dye! In what Work shall I most wish to have lived, when I see that I am to Dye? What Method and Manner of Living shall I apprehend the most Eligible, when my Dying Hour is come upon me? Behold, What will give to the Young Man Knowledge and Discretion!*

§. 2. The Apprehension of *Approaching DEATH*, One would think, should make you as soon as may be *Begin to Live*. But you do not *Begin to Live*, no, you are *Dead while you Live*, until you *Live unto GOD*. Methinks, I have already prepared you to consider the Words which before I go any further, I shall transcribe for you, from a Treatise Entituled, *The Angel of Bethesda*, which is yet, [I may say, *lying at the Pool*,] unpublished. CHRISTIAN, Fill thy Life with most explicit *Acknowledgements* of the Glorious GOD, and Acts of *Obedience* to Him. Let even

The Angels preparing

the whole Business of thy *Temporal Calling* be explicitly designed for an Obedience to GOD. At the same time, Fill thy Life with *Good Offices* to Mankind, and with *Actions* that shall be *Blessings* (and make the *Doer* a Rich One) unto thy Neighbours. This will be *Living*. — *Cetera Mortis erunt*. The Man who does the most of these things is the *longest Liver*. In *Three Sevens* of Years, One who lives at this rate may have a *longer Life* than a Drowsy and Thoughtless Wretch, that should get along to *Nine Hundred and Sixty Nine*. I may make the more free with the Number in my Expression on this Occasion, because the *Jewish Rabbi's* venture to tell us, That the Time lost by *Methusalab* in Impertinent Things, being defalked from his *Nine Hundred and Sixty Nine Years*, he will have no more than *Ten Years* of *True Life* left unto him. It is a Maxim of Truth, *Non Annis sed Factis vivunt mortales*. And, *They have lived longest in the World, who have done the most Good in the World*. So my Angel.

And now, *My Son*, though I began with Recommending to you the *Thoughts of a Death at Hand*; yet, what I mean, is, to make a *long Liver*, and in Order to it, a *True Liver*, of you.

The true *END of Life* must therefore as soon as may be, come to be stated and fixed with you, and the *false Ways* of Sin be no longer walked in. And what can this *END* be, but, The *SERVICE OF THE GLORIOUS GOD*? Or, as you have been taught from your Infancy, *TO GLORIFY GOD AND ENJOY HIM FOREVER*. When you have considered the Matter with the *deepest*

deepest Meditation, you can settle no where but here, and you can see nothing worthy to be the END of Living, but *This*. May my Life be such a continual Homage to the Glorious GOD, as He may, thro' His CHRIST look down with Delight upon. If you Terminate in any Inferiour End, and rise no Higher in your Aims, than to have your SELF accommodated with such Things as a Carnal Mind calls, comfortable Circumstances. Your Life, what is it but a perpetual Folly, on which you may cry out, *O me nunquam sapientem!* All your Achievements, though they should be never so pompous, are but empty Futilities. Nay, How little Higher do you Aim, than the Beasts that Perish? And how much will you deserve the Name of Brutish, which is the Denomination with which your Herd is branded in the Oracles of GOD? A little more Hair, and crawling upon all Four. — and, what the Difference! But, O Star fallen and choaked in the Dust, Arise and shine, and let thy Light come, and the Glory of the Lord be risen upon thee! It is brought about, and the True Light shines, when you come to make Choice of This, as the main Scope of your Living in the World; It shall be that the Glorious GOD may be gratified, in beholding through His CHRIST the Homage which I pay unto Him; rendering and procuring Acknowledgements to Him in all my Ways! And wisely subordinate all your Actions, and all your Enjoyments unto it: Govern your Actions by it, and consider them, as Parts of that Homage; Relish your Enjoyments in it, and consider them as Helps for that Homage; and often have your Explicit Thoughts upon it. Come into those Right Thoughts

Thoughts of the Righteous, with which the Ancients were illuminated, when they determined that, *Uti Deo et frui Creatura*, does in short and at once express all the *Disorder* and *Confusion* that Mankind is thrown into. Having such a *single Eye*, your whole Conduct will be full of *Light*. But if you have none but some *Inferiour End*, in your Eye, you will have an *Evil Eye*; Your very *Light* will be *Darkness*; and how great your *Darkness*! From that Hour that you come into this *Life of GOD*, and thus dwell in *GOD*, it is inexpressible how Comfortably you will *Walk with GOD*, and have the Blessed *GOD* ever dwelling in you. The *GOD* who forms the Spirit of Man within him, has imprinted on your Spirit, a *Tendency of Return unto Him*. This *Impression* is wretchedly Suppressed, and Sinned away, in your Fall from *GOD*, and the *Tendency* wofully diverted and enfeebled. The Faculty, which we call, *The Conscience*, is the *Testimony* of this *Impression*, and is, *The Work of the Law written in the Heart*. If it must continue under its *Deprivations* and *Encumbrances*, what remains of it, will be only to inflict the *Eternal Scourges*, and *Scorches* of a *Self-condemning Mind* upon you. Such a *Recovery* of it, as will restore the *MOST HIGH*, unto His *Throne* in your Soul, so that nothing shall be *Above HIM* there, nor shall there be any *Denial* of the *GOD that is Above*, but the *INTENTION* of a grateful *HOMAGE* unto the Glorious *GOD*, shall command your whole Conduct; *THIS* is the *Highest Felicity* that you can aspire unto. The very *Top* of what our Great *REDEEMER* has proposed for us, is; An *UNION* with *GOD*!

Many

Many things there are that pass for *Wisdom* among the *Children of this World*. But **THIS** is the **GRAND POINT**, whereof it may be asserted, *Here is WISDOM*; Let him that hath *Understanding* pass a *Judgment* upon it. The *Syrname* of old put upon our *Gildas*, belongs unto the *Children of this Wisdom*, and unto none but those. Until this *Point* be gained, nothing that is truly *Wise*, is to be expected from you. But let your *Accomplishments* be what they will, you stand in the *List* of those, that must have it said of them, *What Wisdom is there in them?* Nay, since the *Object* which a *Man* makes his *last End*, the same he makes his *GOD*, so many low and base, and wrong *Ends*, as those wherein you terminate, until you thus *live unto GOD*, are your *Gods*; your *Life* is a course of *Detestable* and *Abominable Idolatries*; your *Portion* will be among the *Idolaters*, who shall not inherit the *Kingdom of GOD*.

It is with the utmost *Importunity*, that I press to have this *Matter* well settled with you. Yea, *Entreat me not to leave you, nor to return from following after you*, until you are brought into this *Way of Living*, which distinguishes the *Excellent of the Earth*, from those who are but so many *Carcasses* falling in the *Wilderness*.

That you may not fall into the *Hypocrisy* of many *Books*, which wear the *Motto* of, *Soli Deo Gloria*, upon them, while the *Author* in reality never aim'd any higher than his own admired *self*, but as a truly learned *Writer* detects him, *Scripsit sibi ipsi, ac Famæ suæ, interdum et Fami*; Let me labour a little more to explain this most *Rational Mystery of Godliness*.

GOD

GOD is *Glorified*, when His Infinite *Perfections* are Beheld and Confess'd, with a suitable *Veneration* ; and His Glorious CHRIST is considered with the *Regards* which GOD has required for Him.

The *Service* of GOD lies in this *Veneration* ; and in the *Doing* and *Using* of those things, that shall be *Subservient* unto it.

Hence, Whatever contributes unto the *Welfare* of *Mankind*, and such a *Relief* of their *Miseries*, as may give the Children of Men better *Opportunities* to *Glorify* Him, *This* also is to *Glorify* Him.

In *Glorifying* of GOD, there must be a, *Legitima scoporum Subordinatio* ; and you are perpetually to *discern*, and to *design*, the *Subordination*.

But see what *Provision* I shall make for you. I purpose anon to lead you into an *Acquaintance* with various *Tongues* and *Arts* ; but I can do nothing until you are acquainted first of all, with what I may call, much more justly than that which has been commonly called, *The Universal Discipline*.

Wherefore, I will here lay before you, *A Plan of Real and Regular Living*, exhibited in an INSTRUMENT, in which One whose *Purpose* and *Manner of Life* has been known unto you, stated his *Method of living* unto GOD. It will be no *Vanity* to say, That if the *Instrument* could be shown in as many *Languages*, as *Grotius*, his, *De Veritate*, has appeared in, or as many as paid their *Obsequies* unto *Peireskius*, yea, or as many as they say are spoken in the City of *Cairo*, it could meet with no *considerate Reader*, that would not find something within him, that would compel him to *Justify* it.

Here

Here you have, what may challenge the Title of, *Jmre Binah*, with you.

Sic Vivitur.

‘ With a *single Eye*, to keep up a Regular and Perpetual *Aim* at the RIGHT END, of all that I *do*, and of all that I *have* ; This will be to *walk in the Light* continually. The GLORY of GOD is the only RIGHT END of all ; and it will gloriously *Lighten* the Mind that has an *Eye* upon it. But the *Lamb* is to be at the same time, the *Light* of such a Soul, and a CHRIST is to be considered : GOD in that *Lord of Glory*, is to be the Object which my *Eye* must be forever to, if I would not have my *Foot in the Net* of the *Evil Ones*.

‘ That I may truly *Live*, Oh ! may the *Life* of GOD, and of His CHRIST, be thus *manifested in me* !

‘ Every thing which the *Candle of the Lord* condemns as an *Evil Thing*, ; I would forever *Abhor* it, and *Avoid* it ; Because it will incur that *Rebuke*, *By Sin thou dishonourest GOD*.

‘ I apprehend every *Act of Obedience* to GOD, as a Thing which the Eye of that Infinite One does with Pleasure take Notice of.

‘ That which procures any *Act of my Obedience* to be pleasing unto the Infinite GOD, is the *Mediation* of my SAVIOUR. HE has by His *Obedience* to GOD for me, made *Expiation* for the Defects of my *Obedience*, and bespoke a gracious *Acceptance* for it. This *Obedience* of *Hu*, I look upon, and lean upon, as the only *Righteousness* ‘ *tha*

The Angels preparing

‘ that *Justifies* me. But *mine* has in it a faint Re-
 ‘ semblance of that perfect Obedience which my
 ‘ JESUS has yielded unto GOD for me ; And
 ‘ it is an Obedience, which the SPIRIT of my
 ‘ JESUS, influencing and actuating of me, is the
 ‘ Worker of. Yea, ’Tis more immediately to a
 ‘ Glorious CHRIST, and GOD shining upon
 ‘ me in Him, that I may pay my Obedience.

‘ If I may in any Act of Obedience, or of Sub-
 ‘ mission, to the Will of GOD, be a Grateful Spec-
 ‘ tacle to HIM, or, if HE may take Satisfaction
 ‘ in what He helps me to *Re*, and to *Do*, before
 ‘ Him, This is the *Highest Felicity* I can wish for;
 ‘ the *Top* of my Ambition ; the last END, the
 ‘ main and chief *Scope*, of my Life. Lord, Beyond
 ‘ This, there is nothing that I can *Ask* or *Think*.

‘ Prepared with such Sentiments, I proceed
 ‘ now thus to fix my Eye upon the RIGHT
 ‘ END of all that *my Hand finds to do*, or that
 ‘ GOD puts into it.

‘ *Why do I attend on the DAILY SACRIFICES of*
 ‘ *the Closet and of the Household ?*

‘ LORD, I desire now to pay that *Honour* to
 ‘ thee, which Thou wilt, for the sake of Thy
 ‘ CHRIST, look down with Delight upon.

‘ *Why do I give Attendance on the PUBLIC EX-*
 ‘ *ERCISES of Religion ?*

‘ LORD, I desire to join with thy People, in
 ‘ paying to Thee those *Acknowledgements*, which
 ‘ thou art well-pleased withal.

‘ I would also improve in *Knowledge* and in
 ‘ *Goodness*, and so in being what GOD would have
 ‘ me

‘ me to be, by conversing with such *Truths* as I
‘ now meet withal.

‘ *Why do I set myself to READ THE SACRED*
‘ *SCRIPTURES ?*

‘ LORD, I desire to pay a due Regard unto
‘ the *Treasures* with which thou graciously enter-
‘ tainest me. Yea, I would *hear*, what GOD the
‘ Lord will *speak* unto me ; and be taught what
‘ I may *speak*, and how *live* unto Him.

‘ *Why do I, in the Way of my STUDIES, go to fill*
‘ *the Chambers of my Soul with all precious and plea-*
‘ *sant Riches ?*

‘ LORD, I desire to furnish my self with such
‘ Things, as may render me more *Qualified* for
‘ what *Service* thou mayst call me to.

‘ *Why do I compose the DISCOURSES, which I*
‘ *Exhibit, either in the Press or in the Pulpit ?*

‘ LORD, I desire to communicate unto others,
‘ what may *Animate* them, or *Accomplish* them, for
‘ *Living* unto GOD.

‘ *Why do I make any of my VISITS to any of my*
‘ *Neighbours ? Or, Countenance their Visits unto me ?*

‘ LORD, I desire to let fall something in the
‘ *Conference*, that may be for the good of the *Com-*
‘ *pny* ; even, that more may be *Known* of thee,
‘ and *Done* for thee, from what passes in it.

‘ And, When I propose to *Ingratiate* my self
‘ unto any People, by the *Civilities* of *Conversa-*
‘ *tion*, it shall be, that I may gain thereby the
‘ better *Advantages* to prosecute *Good Purposes* upon
‘ them.

‘ In *Conversation*, I would especially lay hold
‘ on all *Advantages* to introduce as much as I can
‘ of a lovely CHRIST into the *View* of all that
‘ I come near unto.

‘ My JOURNEYS must like my *Visits*, be for nothing, but that GOD may be served in them.

‘ *Why do I EAT or DRINK ?*

‘ LORD, I desire nothing but that I may be Strengthened for the *Work*, which thou hast assigned unto me.

‘ What of the *Table*, may for Quality or Quantity, indispose me for Thy *Work*, I will for *that Cause* avoid it.

‘ And I will affect most, what I find most useful to me for the *Work* before me. LORD, I would have my *Appetites* entirely Regulated from *this* Consideration.

‘ *Why do I allow SLEEP to my Eyes, or SLUMBER to my Eyelids ?*

‘ LORD, I desire to have my Spirits recruited for that *Work*, wherein, I *delight to do thy Will*, O my GOD.

‘ In using of REMEDIES for the Relief of any *Maladies*, I am to be acted from the same Consideration ; That what hinders me from comfortably proceeding in the *Work of GOD*, may be removed.

‘ *Why do I TRIM, CLEANSE, ADORN my Body ?*

‘ LORD, I desire to Recommend my self unto them, unto whom I would be *Acceptable* in my Endeavours to convey something of *Thee* unto them.

‘ *Why do I suffer my self to be perswaded into any brief DIVERSIONS ?*

‘ LORD, I desire, that by a little unbending of my *Bow*, and Remitting the Intenseness of my *Essays to do Good*, I may the more harden it
‘ into

‘ into a *Bow* of Steel ; and Return with more Vi-
‘ gour to the *Work* of my GOD.

‘ But, I will *Watch* for all Opportunities, to car-
‘ ry on *Essays* to do Good, in the midst of my *Di-*
‘ *versions*.

‘ *Why* do I write any *LETTERS*?

‘ LORD, I desire now to do *something* that
‘ that thou wouldst have to be done. Here is
‘ a Business that GOD calls me to.

‘ And, if I can interweave any mention of any
‘ Matters in and for which, I may bespeak *Thee*
‘ to be Adored, it shall be mentioned.

‘ I will add this Article to this Point of my
‘ living unto GOD. The several *Petitions* which
‘ I carry to the Glorious GOD in my *Supplications*,
‘ I would very distinctly examine, *What Aspect* they
‘ have upon the Service of GOD? If I can see none,
‘ I will drop them and lay them aside. But the
‘ View of an *Holy Aspect* in them, and if the *Voice*
‘ of my *Supplications* truly be, *Let GOD be glorified*,
‘ that shall invigorate them.

‘ But, Finally ; *What is it that gives me a RE-*
‘ *LISH* for the COMFORTABLE THINGS that are
‘ bestowed upon me? What are the Things which
‘ Delight my Soul, in the Comforts which abate the
‘ Sorrows of my Pilgrimage ?

‘ LORD, Thou shalt be the *Foy* of my *Foy*.

‘ None of these Things are to be my *Enjoyments*;
‘ They are to be but *Instruments*.

‘ There are SENSUAL OBLECTATIONS,
‘ which I may lawfully *Taste*, but always *Thankful-*
‘ *ly*, in Compliance with the Order, wherein the
‘ GOD of Nature has made them agreeable to the
‘ Senses. His Bounty is to be *tasted* in them ; and
‘ as

‘ as being the Effects of *That*, they are to be *Delectable*.

‘ The *Sweet* of my **BODILY NOURISHMENTS**, must lye, not in their being so much suited unto my *Palate*, as in the *Support* they bring me for the *Service* of my **GOD**.

‘ This also is that which makes the **REST** of *the labouring Man* *sweet* unto him.

‘ How far are my **POSSESSIONS**, of *Lands*, or *Goods*, or *Money*, to be *sweet* unto me ? No farther than as they are *Helps* to me, in the *Work* of **GOD**. And they are never to be used by me, but when something that I may count a *Work* of **GOD**, is to be carried on. All my *Expenses* are to be, on *something* that **GOD** would have to be *done* : And so to *spend*, should be as pleasant unto me, as it can be, to *Gain* or *Save*.

‘ When I am a **MARRIED MAN**, I am doing my *Duty* to **GOD**, in conforming to the *Ninth* of *Ecclesiastes* and the *Ninth*.

‘ My **CHILDREN** are *Valuable*, and very *Relishable* Things. My *Reason* is ; *They are the Subjects of thy Kingdom*, O my **GOD** and **SAVIOUR** : And **THOU** hast made me *Related* unto Them, and they are by **THEE** *committed* unto me, as *precious* Things, in singular *Circumstances*, to be thro’ my *Cultivation* and *Erudition* and *Instruction*, more than any others, rendred such *Servants* unto Thee, as Thou mayst *account* for a *Generation*.

‘ My **FRIENDS** are some of my *Good Things*. That which makes them so, is the *Good* I may do to them, or I may do by them. And further, *I would not know them*.

‘ **LORD,**

‘LORD, The Things which DISCOVER
‘THEE to me, shall *therefore* and *so far*, be *sweet*;
‘and the *more* Discovery they make of Thee, the
‘*sweeter* they shall be, unto me.

‘What and where my *Relish* for BOOKS, which
‘I may be hungry for? LORD, Because I shall
‘*see* THEE, or *serve* THEE, the more for the
‘Reading of them.

‘I do not meerly once for all, settle upon these
‘RIGHT ENDS, for the *Center of my Life*, and
‘the *Consecration of my All* unto my GOD and
‘SAVIOUR, but I would *often, often*, even as of-
‘ten as I can, *explicitly consider* them. And if any
‘Thing occur, wherein I cannot see these
‘RIGHT ENDS answered, I would be loth to
‘meddle with it.

As an Epilogue unto this Instrument, I would
subject the weighty Words, which a dear Brother
of mine, a Professor in the *Frederician University*,
who understands this *Way of Living*, has upon it.
Omnia ita faciendâ sunt, respectu habito ad GLORI-
AM DEI ; ut, etsi non semper Actus adsit hujus Inten-
tionis, omnia tamen fiant ex habitu et generali propo-
sito nunquam mutando. Sed tamen actualis Intentio,
et crebra ejus Repetitio, plurimum prodest. Conscien-
ciam enim conservat tranquillam, animumq; ob since-
ram Intentionem bene sibi conscium, reddit Lætum, et
in Opere ipso Alacriorem ac circumspectiorem.

§. 3. But you will not come to *This*, until the
Glorious GOD of all Grace, give you a *New Heart*,
and cause a *Regenerating Work* of His Grace to
pass upon you, and by Sanctifying Impressions of

His Holy SPIRIT upon you, call you to His Glory by CHRIST JESUS. A Carnal Mind in you, full of Enmity against GOD, will have a perpetual Aversion for this Living to Him, till He shall by His Verricordious Influences, Heal the Distempers which you have contracted in and by your Departure from Him. Your Conversion to GOD, must be accomplished, or else you will have no Heart, nor Skill, nor Strength, for that Life of PIETY, which must be laid in the Foundation of all the Good, that is to be expected by you, or from you. Now that you may arrive to all the Blessedness of a Sinner converted from the Error of his Way, and a Soul saved from Death, I will briefly describe to you that Proceß of Repentance which you must go thorough, and which every Man that lives, and knows that he shall, but not when he shall, see Death, is out of his Wits, if he do not immediately come into. For this Purpose, I need not alter the Direction that my Cælestinus has already given you; You have in unalterable Strains had the Sum of the Matter.

‘ Take a proper season for it, and, My Son, the
 ‘ present season; I say, Immediately! Therein, First,
 ‘ Humbly and indeed, Lying in the Dust, own your
 ‘ self unable to do any thing effectually of your
 ‘ self in changing of your Heart, and bringing
 ‘ your Soul to be informed and affected as it ought
 ‘ to be. Say, O Glorious GOD, I justly perish, if I
 ‘ do not come unto thee; But if thou draw me not, I
 ‘ shall never come unto thee. Yea, and therewithal,
 ‘ Humbly own, That if ever GOD changes your
 ‘ Heart, and enable you to do any Good Thing,
 ‘ there must be Triumphs of Sovereign Grace over
 ‘ the

‘ the Basest and Blackest Unworthiness in it. Say;
 ‘ Lord, I am utterly Unworthy that thou, who alone
 ‘ hast the Words of Eternal Life, shouldst ever speak
 ‘ them unto me, and cause me to Live.

‘ Under such an Humiliation, go on, and lay be-
 ‘ fore your self a Catalogue of Things Forbidden,
 ‘ and Things Required, in the Ten Commandments.
 ‘ Loath and Judge your self before the Lord, for
 ‘ the Innumerable Evils, which beholding your
 ‘ self in this Glass, you will see Encompassing of you.
 ‘ Let your Contempt of the Gospel, and your Neg-
 ‘ lect of the JESUS, who would save you from
 ‘ these Innumerable Evils, be thrown as a yet more
 ‘ heavy Weight into the Scale. But then, Go
 ‘ back as far as your Original Sin, the Sin of the
 ‘ first hearkening to the Old Serpent, and the Venom
 ‘ derived from thence, which is the Original of
 ‘ all your Actual Sins; The Corrupt Fountain, which
 ‘ has run into the Streams of the Actual Enormi-
 ‘ ties and Iniquities, with which your Life has
 ‘ been polluted. Own upon it; O Great GOD,
 ‘ Thou art Holy and Righteous in all the sad Things
 ‘ that have ever been inflicted on me, and hast punished
 ‘ me less than my Sins deserve. I deserve to be stript
 ‘ of all that may be at all Comfortable to me; I deserve
 ‘ to be scourged with sore Plagues and of long Continu-
 ‘ ance; I deserve to be thrown into the Place of Dra-
 ‘ gons, and be punished with the Devil and his Angels,

‘ Now, Behold the SON of GOD made Flesh
 ‘ in the Blessed JESUS, and profering to do the
 ‘ Part of a Mediator for you; yea, making Him-
 ‘ self Responsible for the Debt of His People to
 ‘ the Law of their GOD Behold Him undergo-

'ing the Punishment which was due to you for
 'your Sin, and with Bloody Sufferings making
 'a Sufficient *Expiation* that you may not be *punished*
 'for it. Behold Him *fulfilling all Righteousness*, in
 'doing *alwaye the Things that please the Father* ; that
 'so you may have a Lot among the *Righteous*.
 'Admire the *Free Grace* of the Glorious GOD,
 'which allows you to make this Plea, for your
 'Justification. Plead it, that you may be *Justified*.
 'Plead it, with a *Comfortable Perswasion* of your
 'finding a *Kind Reception* with your SAVIOUR:
 'Don't think, that you *Honour*, but that you *Re-*
 '*proach* your SAVIOUR, if you doubt your *Kind*
 '*Reception* with Him.

'At the same time, take up a full Purpose of
 'Heart, that you will *cleave unto the Lord*. Let
 'your Heart be fixed in a strong Purpose to deny all
 'Ungodliness and worldly Lusts, and lead a Godly,
 'and a Sober, and a Righteous Life. But Resign
 'your self up unto your SAVIOUR, that HE
 'may by His Holy SPIRIT *make you perfect in e-*
 '*very good Work to do His Will, and work in you*
 '*that which is well pleasing in the sight of GOD*.
 'Wholly Despair of doing any thing that is *Holy*
 'and *Just and Good*, any further than you have
 'your SAVIOUR Strengthening of you.

'Thus you have done, what you have to do,
 'that you may *lay hold on Eternal Life*. If GOD
 'be with you in this Action, your *Conversion* to
 'GOD is now accomplished. Every thing in
 'Heaven and Earth and Hell now looks with a
 'most Joyful Aspect upon you.

THIS, with ardent and constant Cries to the
 Gracious

Gracious GOD, who giveth *Wisdom* to them that *Ask* it of Him, is the Way to come into the Experience of a PRINCIPLE infused from Above into you, that shall be indeed *CHRIST* formed in you ; and *CHRIST* Living in you, will enable you to Do and to Bear what you shall in the *Christian* Life be called unto. A PRINCIPLE of PIETY, even, the Love of GOD, thus produced in you, shall be the Root of the *Rights*, in you, perpetually bringing forth *Fruits of Righteousness*, which are by *JESUS CHRIST* unto the *Glory of GOD*. This PRINCIPLE will incline you to endeavour all possible *Conformity* to your SAVIOUR, in Hating and Shunning every thing that the Light of GOD in you shall condemn as an *Evil Thing* ; and in filling your Life with *Acts of Devotion* towards GOD, and *Benignity* towards Men ; and in Behaving yourself as Remembring the *Eye of Heaven* always upon you ; and in approving yourself ever a *Good Steward* of the *Manifold Favours* that Heaven bestows upon you ; and in suffering *Afflictions* after a *Becoming Manner* ; and in Hoping and Waiting for the *Joy set before you* in the *Heavenly World*. A PRINCIPLE and an Attainment and a Blessedness, infinitely preferable, not only to all the *Wealth* in the World, but also to all *Intellectual Accomplishments* and *Embellishments* : And without which, all the *Ornaments* on which the *Great Men of the Earth* value themselves are but *gilded Vanities* : Nor will you, being destitute thereof, have any other Advantage of the Lustres you are seeking after, than to have your *Lamp* go out in *Obscure Darknes*, and expire with such a woful Ejulation as that ; *Qualis Arti-*

sex Pereo! The meanest Labourer with his *Hands*, even a *John Urich*, having the *Fear of GOD* in him, will be *more excellent* than you, or indeed than one who has carried a *Batoon* in his *Hands*, but has gone on *without GOD* in the *World*; and he will come to a better End, than that wherein you must *mourn at the Last*, with him who said, *Surgunt Indocti et rapiunt Cælum; nos cum nostris Doctrinis mergimur in Infernum.*

I am inexpressibly concerned, That you may have an *Unblemished Youth*, and not be left unto such *Falls* now in your *Youth*, as may cause you to go *balting* all your *Days*: Yea, that you may be such a *Pure Nazarite*, and preserved more particularly from *Criminal* and *Abasing Unchastities*, and most particularly from *Detestable Onanism*, that you may be able to say, *Ab, Lord GOD, my Soul has not been polluted from my Youth up.* I cannot think of a more effectual *Preservative*, than such a *CONVERSION* to *GOD*, as I now exhort you to.

§. 4. Certainly, you will be brought now without much Difficulty, to what I next proceed unto! Being thus brought into an *Happy State of Reconciliation* to *GOD*, you are *prepared*, yea, you cannot but be *disposed*, now to hearken unto such *Subordinate Counsels* as I am now to offer you: Whereof the First will be, That *ESSAYS TO DO GOOD*, may fill your *Life*, and be the very *Spirit* and *Business* of it, and the principal *Delight*. The *Matto* which an English Lord has upon his *Coat of Arms*, is what I propose to your continual *Ambition*; *UT PROSIM.* And, *My Son, My*

My Advice to you, is, Begin betimes to take that Noble QUESTION into Consideration, *What Good may I be capable of doing in the World?* Have stated and proper *Times* for it, and these as often as may be, to consider on the QUESTION; and keep a *Record* of your *Purposes*. First with an humble and mournful Sense of your own *Barrenness*, and sensible how much you want that *Wisdom*, which is to *find out well-advised Inventions*, Look up to GOD your SAVIOUR, that by Him (who is the *Wisdom* of GOD) *living* in you, and *leading* of you, you may obtain a fair View of the *Opportunities to do Good*, which He has put into your Hand, that they may not be a *Price in the Hand of a Fool*; and a clear View of the *Methods* to be taken that this Good may be prosecuted, and your *Desire sweetly accomplished*. Then proceed and Enquire.

Enquire; First, *What shall I do for MY SELF, that I may MY SELF Improve in Knowledge and Goodness; and the Ends of those Means, which the Divine Cultivation employs upon me?*

Enquire, next; *What shall I do for my several RELATIVES, my Kindred according to the Flesh; That I may prove a Blessing in each of my Relations?* Take a Catalogue of them; and successively bestow distinct Thoughts upon them all.

Then go on to take some Cognisance of the several SOCIETIES to which you stand related; Especially the Church whereof you are a Member, [and the College, if you belong to That!] Yea, the Town, and the Land, whereof you are an Inhabitant.

Think,

Think, *What Good is to be proposed and promoted here ! To what an Extent, O dear Son, and pleasant Child, may thy Projections carry thee !*

Particular Persons in your Neighbourhood may now also, be found out, as *Objects* that *Good* may be done unto ; The *Poor* for to be relieved ; The *Sick* for to be visited ; The *Sad* for to be comforted ; and those that are *out of the Way*, to be reclaimed from the *Error of their Way*. Many of those whom you have distinguished in thus doing of *Good* unto them, you will find prove *Monsters of Ingratitude*. But let not this dishearten you. *GOD* is now trying of you, *Whether you will do Good for the pure sake of Good ; And you will this way have Recompences* ascertained unto you, in the *Harvest*, when, *Whatsoever Good Thing any Man does, the same shall he receive of the Lord.*

But, because your own *Capacities to Do Good* may be greatly limited, you should also have a *Time* to think ; *What Good lying out of my Reach may I see others capable of doing more than I ? And hereupon become an Humble Adviser unto them. Yea, I could wish, You would betimes make it a Rule for your Conduct ; That you will as far as you can, always endeavour a Profitable Conversation ; and in every Company, think, whether you may not with Decency let fall some Word, which they may be the Wiser or the Better for ; and every one go from you, Aut Doctior, aut Melior, for you.*

Your *Opportunities to do Good*, may at first be very *small*, and under very narrow *Limitations*. Nevertheless I press you to begin *Betimes*, your *Enquiries*

Enquiries after them, and your *Actions* upon them ; and expect, that tho' the *Beginning* be but *small* the *latter End* shall greatly *increase*. That Word, *Habenti dabitur*, will be Remarkably and Conspicuously fulfilled unto you, by the all-governing Providence of Him, who has all *Opportunities* to do Good, entirely at His Disposal. Your *Circles* will grow wider and wider ; and anon expand unto Dimensions beyond what you could at first have imagined. And, I hope, you will esteem your *Opportunities*, as your Incomparable *Treasures*. While others are hunting and grasping after the sordid *Wealth* of this World, which will presently be found all *Vanity, Vanity* ! You will reckon your Advantages to promote the *Kingdom* of GOD, and the *Welfare* of Men, as much more valuable *Riches*. You will be as Thankful to any One, who informs you of a Point wherein you may Do some Good, as if he had presented you with a Wedge of Gold : And your Maxim will be, *Divitiis abundet per me licet, quisquis voluerit ; In Operibus mea sit Abundantia*.

But then, you must not be so weak as to imagine, that this *Way of Living* will recommend you to the Favour of *This World*. A sedulous *Doer of Good* will certainly find himself more exposed than other Men, to be *Ill-spoken* of ; greatly Maligned, Reviled, Slandered. Here, *Patience* must have its perfect Work. I may say, *Here is the Patience of the Saints*. Yea, I must say, *Be very Courageous*.

I will conclude this Matter with the Words of One who knew what he Wrote. ' Were a Man
' able

' able to write in *seven Languages* : Could he con-
 ' verse daily with the sweets of all the *Liberal Sciences*,
 ' that *Polite Men* ordinarily pretend unto ; Did he
 ' entertain himself with all the Ancient and Mo-
 ' dern Histories : And could he feast continually
 ' on the *Curiosities*, which all sorts of Learning may
 ' bring unto him ; None of all this will afford the
 ' Ravishing Satisfaction ; much less would any
 ' grosser Delights of the *Senses* do it: which he
 ' might find in relieving the Distresses of a poor,
 ' mean, miserable *Neighbour* ; and which he might
 ' much more find in doing any *Extensive Service*
 ' for the Kingdom of our Great SAVIOUR in
 ' the World, or any Thing to redress the Miseries
 ' under which Mankind is generally Languishing.

§ 5. You are now in the Pursuit of that *Learn-*
ing, and those *Ingenuous* and *Mollifying Arts*, which
 which may distinguish you from the more *Un-*
cultivated Part of Mankind, and may accomplish
 you to claim a Place among them, who are the
Blessings and *Beauties* of their Generation. Con-
 cerning *This*, what I do in the *First* Place Advise
 you to, is, To fix the END of all your *Studies*,
 and let *This* be what it ought to be. Let *Vives's*
Motto, *Oculus ad Scopum*, have its Influence upon
 you in your whole Course of all your *Studies*. If
 you Aim no Higher nor Better, than to render
 yourself *Considerable*, and make a Figure among
 your Fellow-Morrrals, or, perhaps, to gain a *com-*
fortable Subsistence in the World, *All* you do is
Wrong and *Mean*, and *Vile*, and the Holy GOD
 looks down with Abhorrence upon you. A *Ber-*
nard is not the only Christian, who has had a
 true

true Sight of the *Vanity*, with which the Studies of the most that seek after Knowledge, are carried on, and pronounced those the only *Right Students*, *Qui ad hoc volunt Intelligere ut Benefaciant*. I hope it would not be unintelligible unto you, if I should recommend unto your Emulation, a Flight of One, who tho' I find him in the *Cursed City*, herein spoke like One of ours; Lord, I had rather, could it be without Sin, that all should hate me, than that they should Love me for myself: If all the World hate me, I should have but what is mine; if they should Love me for myself, they would usurp what is Thine. But thus much I cannot but wish for; That you may *betimes* be inspired with Sentiments, by which the Idol that has more Votaries than that on the Plain of *Dura*, that is to say, SELF, may be dethroned with you. Be aware of it, that the most of People who shall Honour you, and Admire you, and Applaud you, will Terminate in you, and look no further than the Worm they look next upon: GOD will not have His Praises in what is done for you, and by you. GOD, without whom, and Before whom, you are as nothing, will not be Remembered; And all will be as nothing, in Remembrances of none but Asbes. A Sacrilegious Idolatry will be committed! But a true Servant of GOD, will even deprecate it, as an Infelicity, to be made the Object of this Idolatry: And wish, Lord, Let those that Fear thee, [and will see Thee thro' me,] be those that shall turn unto me. The Love of GOD, must make you chuse rather to be left unregarded in the World, than to have those Regards paid unto you, wherein the Infinite GOD, the First and the Last, shall be

Robb'd of *His Glory*, which He will not give unto another. Yea, Be prepared for *Obscurities*, and for *Indignities*, and be Reconciled unto them upon this Account, *I am now delivered from any Danger that the Robbers of GOD may make an Idol of me!* But having thus forbidden you the *Wrong* ones, I will tell you, what is the **RIGHT END** unto which it were to be wished, that your Studies may be **Confecrated**.

When you are upon seeking an Acquaintance with any *Languages*; Let your *Aims* be these. *I Desire to come at those Treasures, which these Tongues may be Keys unto; And this, that so I may be the better furnished for that SERVICE OF GOD, which I may be called unto.*

When you are upon seeking an Acquaintance with any *Sciences*, Let your *Aims* be these; *I Desire to gain those Illuminations which may be necessary for an Instrument of Good unto others; And this, that so I may be the better Qualified for that SERVICE OF GOD, which will require a Workman that need not be ashamed.*

When you are upon *Reading* any *Book*, Let your *Aims*, for ever be of the same Importance.

To Strengthen my Advice, I will transcribe some Words of the Celebrated Lord Chief Justice *Hale*; who in his *Account of the Good Steward*, says, 'I carried along with me, in all my Studies, 'this *Great Design*, of improving them, and the 'Knowledge acquired by them, to the Honour of 'GOD's Name, and the greater Discovery of 'His *Wisdom* and *Power* and *Truth*, and so translated my *Secular Learning* into an Improvement
of

‘ of Divine Knowledge. And had I not praised this
 ‘ Design in my Acquits of *Humane Learning*, I had
 ‘ concluded my *Time mispent*; because I ever thought
 ‘ it unworthy of a Man that had an *Everlasting*
 ‘ Soul, to furnish it only with such *Learning*, as
 ‘ would either *Dye with his Body*, and so become
 ‘ unuseful for his Everlasting State, or that in the
 ‘ next *Moment after Death* would be attained with-
 ‘ out Labour or Toil in this Life.

Having thus fixed the RIGHT END of your Studies, Let the View of it make such an Impression upon you, as to produce a Marvellous Industry in your Prosecution of it: And Quicken you to observe that Maxim, *Do with thy Might, what thy Hand finds to do*. Remember this; There never was an *Eminent*, who was not an *Industrious Man*. You must be *Diligent in your Business*, if you would hope to stand in any Desireable Circumstances before that Great KING, unto whose Holy Service you are Dedicated.

That you may not suffer a Vile Impediment in your Studies, and Avocation from them, I do now particularly warn you against the senseless Folly of an Entanglement in any foolish *Amour*, while you are yet a Student at the College. ’Tis time enough, to think of *Marriage*, when your Condition in other Circumstances as well as that of *Age*, will qualify you to make a *Wise Choice*, in a Point, which a very great *Felicity*, or a very great *Calamity*, for the rest of your Days, will turn upon.

§. 6. The Regulation of your Studies, is what I would now proceed unto. And for this, though

the *Regulae Studiorum*, Written by *Chytræus*, be a Book which I can heartily commend unto your Perusal, yet, it being Written an Hundred and Twenty Years ago, I shall not think the Perusal of *That* sufficient for a Student in *our* Days. I must further Accommodate you. And here, *Humanity* would complain of me, if I should forbear to tell you, That the *LATIN* Tongue, which is more known and used than any upon Earth, except the *Arabic*, is what you should for many Reasons labour to be Ready at ; and Able not only to *Write*, but also to *Speak* in it, with *Fluency* as well as *Purity* ; and confute the common Observation, that tho' *Englishmen* do often *Write* [call *Spencer* and *Burnet*, for *Two Witnesses*,] the best *Latin* in the World, yet they often *peak* it but indifferently. For this Purpose you will do well frequently, both to employ your Pen, for composing *Discourses* or *Epistles* in it ; and likewise to maintain frequent *Conferences* in it, with such as understand the *Phrases* and *Beauties* of it. Indeed, I know not a prettier Way, than this ; Translate into *English* the Paragraphs of some Author who writes very good *Latin* [say, the *Enchiridion Precum* of a *Boehm* ;] and then again, Laying aside your Author, turn your own *English* into *Latin* ; and so compare *That* with, and correct it from, your Authors. But at the same time, you should familiarize yourself with the *Style* of some Authors, whose *Latin* cannot but ever Charm you with its Elegancies. On this Occasion, I am as far from inviting you into the Gust of *Linacre*, as great a Critic as most we have had for the *Latin* Tongue, who, *Ciceronis dictionem, nunquam probare potuit,*

tuit, nec sine fastidio audire ; As I am, from inviting you into the *Ciceronian* Bigotry of a *Bembo*, or, to be as afraid as *Longolius* was of using the Word, *Possibile*. But yet I will presume upon so much of *Paradox*, as to offer you my Opinion, (tho' I know what Censure a *Quintilian* would pass upon me, for saying) That the *Latin* of an *Erasmus*, of a *Calvin*, or of a *Witsius*, is preferable unto *Cicero's* ; yea, to make up the Mess, I am content that poor *Castellio* too be introduced.

From *Rome* you must needs pass to *Greece*. And I cannot but wish you so much a *GRECIAN*, as not only to understand your *Greek Testament*, better than they do ordinarily at this Day in *Athens*, in which, of all Places, it seems they now speak the worst *Greek* that is any where spoken ; but also, that you may at least be able to Read a *Chrysostom* of the *Savilian* Edition ; and not enjoy the *Fathers* only in the *Latin Translations*, in which alone, the Roman Catholicks, (agreeably indeed unto the Name of their Church,) now generally chuse to publish them and peruse them. However, I can't encourage you, to throw away much Time, upon an Accurate Skill in the *Greek Accents* : But rather wholly to drop them, when your Quill comes to convey any *Greek* into your Pages. For, as the Writing of *Greek* otherwise than in *Capitals*, was introduced in later Ages by the Monks of *Egypt*, who borrowed the smaller Letters now used from the *Coptic* ; So, One shall hardly find any *Accents* on the *Greek*, in any Manuscripts written above Eight Ages ago : Nor was the Invention of the *Accents*, with which our *Greek* is now encumbered,

cumbred, of any other than a *Musical* Intention. And, *Vossius*, with *Henninius* after him, are not the only Gentlemen, who have declared earnestly against pronouncing the *Greek* according to the *Accents*: I pray, how would a Verse of *Homer* sound, if it were so pronounced?

But for the HEBREW, I am importunate with you. And the more so, because 'tis one Remarkable Instance of the *Depraved Gust*, into which we are of later Years degenerated, that the Knowledge of the *Hebrew* is fallen under so much Disrepute, as to make a learned Man almost afraid of owning that he has any thing of it, lest it should bring him under the Suspicion of being an Odd, Starv'd, Lank sort of a thing, who had lived only on *Hebrew Roots* all his Days. What would an *Amama*, and the rest of 'the brave Men, who shone in the former Age, and had Souls like the Gates of a Temple, say, if they might Rise and see the Men of this Generation! 'Tis true, the Knowledge of the *Hebrew* is, contrary to the old Maxim, *Difficilia quæ Pulchra*, with very little Difficulty attain'd unto. Even our little Damsels, like *Blæsilla*, the Daughter of *Paula*, (concerning the Mother of whom *Ferom* reports the same, that he does of the Daughter,) make nothing of coming at this Uncommon Ornament. And *Cooper* says, truly, that if Students would spend as much Time at it in a Morning or an Evening as they mispend on an unprofitable Pipe of *Tobacco*, they would in a few Days be Masters of it: It is also to be owned, that there appears nothing more impertinent, than a little *Hubrician*, Vapouring and Swaggering, as if

if he had all the Learning in the World ; and laying hold on all Occasions to throw out an *Hebrew* Clause or Word, for nothing but the Ostentation of his *mighty Accomplishment*. Nevertheless, the Knowledge of the *Hebrew*, is to be valued and pursued, on this Design ; 'Twill enable you to penetrate further into the *deep Things* which the Spirit of GOD has laid up in His Oracles, than you could possibly do, by seeing them only in some Translation. Tho' with much more Cause than the modest *Melancthon*, I may confess *Me vix primis Labiis degustasse Hebraicas Literas*, yet as he declared, what *Hebrew* he had helped him so much in his Judgment of the greatest Matters, he prefer'd it before all the Wealth of a Kingdom, so, I may humbly declare, I scarce ever take an *Hebrew Bible* into my Hands, but I am gratefully surprized with something I never thought of ; I ever have some *new View*, and see something I never saw before. So that I do not wonder at *Luther* for making a *serious Protestation*, that what Knowledge he had of the *Hebrew*, was of more Use and more Price to him, than the greatest Heap of Gold that could be set before him.

Indeed, I cannot but wish, that a Knowledge of the SYRIAC may come in, as an *Appendix* to your Knowledge of the *Hebrew* : Not meerly because it was the *Mother-Tongue* unto the Writers of the *New Testament*, [which is the Reason that we have no Greek Word of the *Dual Number* in all the *New Testament* ; For that Number is what the *Syriac* is a Stranger to :] But chiefly because the most Valuable and Serviceable Version that

we have of the Divine Oracles, and what may be of most Authority in many Important Points to clear up the Sense of them, is the *Syriac*. And having once got the *Hebrew*, you'll find the *Syriac* easily come-at-able.

For the *Living Tongues*, 'tis a Matter of some Speculation, that almost all the *Protestants* in the World, speak the *Teutonic* and what is derived from it ; almost all the *Romanists* are found in the Derivations from the *Latin* ; the *Greek Church* is mostly in the *Sclavonic*. If you intend any Service to the Kingdom of GOD abroad, you may here take your Choice. But if you have any Time in your *Short Life* to spare for the *Living Tongues*, the *French* will be sure in the first Place to Court you. And, tho' the Complement which the Nations of *Europe* have paid unto that Language, has look'd like a paving of the Way, (which doubtless, the *French Academy* have had in their Eye) for the extending of a Covetous and Ambitious Monarchy, *To what will never be accomplished ;* yet, for the sake of your Admission to the Reading of many *French Books* that may be worth your Perusal, I do not forbid your Learning of it. This, the rather, for that albeit the *English Tongue* is capable of being made the most Expressive, and the most Copious in the World. and is in these Regards much Superiour to the *French* ; nevertheless, it may be observed, There is no Man who has the *French Tongue*, but ordinarily he speaks the neater *English* for it.

And yet, concerning the *Languages* in general ; The Time allowed for them, should certainly be proportion'd

proportion'd unto the *Use* you are like to make of them. Dr. *More* governing himself in the Study of the *Oriental Tongues* by that Rule, pleasantly and modestly compared himself unto the Man who pass'd by a *Garrison*, with an *Horse Shoe* at his *Girdle* ; which received and repelled the *Bullet* shot upon him : On which he observed, *That a little Armour, if well placed, will be sufficient.* I have known One who has been able to compose and publish Things in *Seven Languages* ; and yet confessed to his Friends, *That he could never get the Time to furnish himself with much more than the Armour of his well placed Horse Shoe.* But be sure, so much of the *Armour* as you cannot but foresee you may have Occasion for, — So much I insist upon. I am far from urging you to study so many Languages as the Epitaph of that Great and Good Physician *Kirstenius*, ascribed unto him the Knowledge of.

§. 7. The *Languages* you will consider, but as *Instruments* to come at the *Sciences*, wherewith you would propose to go *Skilfully* about the Work which your GOD shall call you to. And esteeming them as rather *Helps* to *Erudition* than any *Parts* of it, you will no more Value yourself as a *Scholar* for *Them*, than the Bare having of *Tools* would make one to boast himself an *Artist*.

If you would make a short Work of all the *Sciences*, and find out a *North-West Passage* to them, I cannot think of any One Author, that would answer every Intention so well as ALSTED. I take him, to have been as learned a Man as ever was in the World ; and there being so little Use

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made

made of his *Concise Exhibitions*, is to me, One of the Things that I can't but wonder at, and scarce know what to make of.

Instead of Squandering away your Time, on the RHETORIC, whereof no doubt, you tho't, your *Dugard* gave you enough at School ; and upon all the *Tropes* and *Schemes* whereof a just Censurer well observes, *Possunt una atq; altera Hora ita no'ari; ut eorum Notitia per omnem Aetatem sufficiat ;* And the very Profession whereof usually is little more than to furnish out a *Stage-Player* ; My Advice to you, is, That you observe the Flowres and Airs of such *Writings*, as are most in Reputation for their *Elegancy*. Yet I am willing that you should attentively Read over *Smith*, his, *Mystery of Rhetoric Unveiled*, that you may not be Ignorant of what *Figures* they pretend unto.

But I will take this Opportunity to tell you, That there is no where to be found any such *Rhetoric*, as there is in our *Sacred Scriptures*. Even a *Pagan Longinus* himself, will confess, The *Sublime*, shining in them. There can be nothing so *Beautiful*, or so *Affectuous* as the *Figures* every where used in them. They are *Life*. All meer *Humane Flourishes* are but *Chaff* to the *Wheat* that is there. Yea, they are an *Hammer that breaks the Rocks to Pieces*. In them the GOD of *Glory Thunders*, yea, does it very *marvellously* ! There is in them that *Voice of the Lord* which is full of *Majesty*. For the *Pulpit-Oratory*, which is what you have in View, there can be nothing more adviseable, than to be a Master of *Scripture-Phrases*, and employ them with an agreeable *Ingenuity*, on all fit *Occasions*.

I will add, I know not but a *Lamy*, in his *L'Art de Parler*, may give you some hints that may be not unuseful to you.

Nor can I encourage you to spend very much Time, in that which goes under the Name of **LOGIC**. If my excellent Friend *Langius*, in his Noble *Medicina Mentis*, [which I commend unto you, to be diligently perused, as an *Introduction* to all your Studies of the *Sciences*,] had not compelled me to a Contempt of the *Vulgar Logic*, learnt in our Colleges, as a sort of meer *Morology*, yet a little serious Recollection would have brought me to it. What is there usually got by the *Vulgar Logic*, but only to be furnished with a Parcel of *Terms*, which instead of leading the Mind into the *Truth*, enables one rather to carry on *Altercations*, and *Logomachies*, by which the Force of *Truth* may be at Pleasure, and by some little *Trick*, evaded. The Power and Process of *Reason* is *Natural* to the Soul of Man ; And those *Masters of Reason*, who argue the most *Rationally*, and make the most *Rational Researches* into the true State of Things, and who take the most *Reasonable Measures* for their Conduct, and who in all things arrive to the most notable Discoveries, I pray, what sort of *Logicians* are they ? Either they never once read a Page of any *Burgesdicinus*, or else they have unlearnt and forgot all their *Vulgar Logic*. I am sure, they rarely trouble their Heads to recall the *Old Rules* which they have recited unto their Tutors. To exhibit in the pompous Form of an *Art*, what every One does by meer *Nature* and *Custom*, and fabricate it into such a

shape as that of the *Vulgar Logic*, and with such trifling Applications and Illustrations, as 'tis usually done, appears as impertinent, as if one should with much Formality teach the *Art of Eating or Drinking or Walking*. And it might with equal Solemnity be shown, what Points of *Regular Management* are exemplified by the Boys playing at their Marbles. The most Valuable Thing in *Logic*, and the very Termination of it, is, *The Doctrine of Syllogisms*. And yet it is notorious, that as all *Syllogizing* is only to confirm you in a *Truth* which you are already the Owner of, so, no *Logic* has yet given us all the several Ways of *Syllogizing* that may be run into ; And it is as notorious, that while an expanded *Syllogizing* is reckoned no other than an Indecency in ordinary *Writing* as well as *Talking*, our only *Syllogizing* is that which we call, *An Enthymeme* : Such a thing is evident, and therefore such a Thing to be inferred from it, is also evident. *Notwithstanding, lest we should offend them*, go dip into your *Logic*. But count it enough, if you have gone through a *Milton*, or a *Gutherleth*, or a *Watts*. Indeed, some Treatises, that clear up the *Maxims of Reason*, and may Strengthen you and Sharpen you in the Use of it, you may do well to look into. The *Ars Cogitandi*, may pass for One of those : And tho' for some Reasons, I would be excused from Recommending an *Essay of Humane Understanding*, which is much in Vogue, yet I can approve your perusing of *Oldfield*, his *Improvement of Reason*. But for the *Vulgar Logic*, I must freely say, you lose Time, if you steer any otherwise in it, than, *Touch and Go*.

What

What I say of *Logic*; I say of *Metaphysics*; which a learned Man too justly calls, *Disciplinarum Omnium Excrementum*, tho' she would set up for the *Queen of Sciences*. If you have got a *Maccovius*, or a *Jacchæus* into your Head, you have as much as I should care for: To which indeed some Acquaintance with a *Castaneus*, or some such *Fencer for Distinctions*, may be added. But then to Weave any more *Cobwebs* in your Brains; to what Purpose is it? This however, is one of the *Things*, which I will *Affirm constantly*; That as a *Suarez*, than whom you cannot easily find a greater dealer in *Metaphysics*, after all declared, The *Hours* which he took in Studying and Examining and Rectifying his *own Heart*, were of infinitely more Use and Worth to him than all his *Metaphysical* and Voluminous *Lucubrations*; you shall in like manner find, that you may easily employ your *Hours* to better Purpose, than in *Metaphysical* and Imaginary Disquisitions.

As for *ETHICS*, tho' such Things as the, *Ethica Christiana* of a *Danew*, be among the *Things* which cannot be spoken against, yet of *That* whereon they employ the *Plough* so long in many Academies, I will venture to say, 'tis a *Vile Thing*; and no other than what honest *Vockerodus* has justly called it; *Impietas in Artis formam redacta*. It is all over a *Sham*; It presents you with a *Mock-Happiness*; It prescribes to you *Mock-Virtues* for the coming at it: And it pretends to give you a Religion without a *CHRIST*, and a *Life* of *PIETY* without a *Living Principle*; a *Good Life* with no other than *Dead Works* filling of it. It is not
amiss

amiss for you, to know what this *Paganism* is; and therefore you may, if you please, bestow a short Reading upon a *Goliath*, or a *More*: But be more of a *Christian*, than to look on the *Enchiridion* of the Author last mentioned, as, *Next the Bible, the best Book in the World*. Study no other *Ethics*, but what is in the *Bible*; and consult such Books, as the, *Verus Christianismus* of an *Arndt*, whereby Hundreds of Thousands have been bro't into the Life of GOD.

So much *Ethics* as treats, *De Decoro*, and may instruct you in the, *Rules of Behaviour*, I heartily commend unto you. And yet, even *these* are best learnt by a Wise Observation of what you see passes in the Conversation of Politer People: And by wisely considering how they are indeed all Embryo'd in that one Word, MODESTY; which Renders every one his *Due*, and assumes nothing *undue* to ones self: Or, comprized in that one Maxim, *Do and Say nothing that may be justly offensive to the Company*. The Truth is; The most exact and constant *Rules of Behaviour*, will be found *Rules of Christianity*: For which Cause it pleased our Glorious Redeemer more than once to give them. Every *Christian* as far as he keeps to his own *Rules* will be so far a *Gentleman*. And for this Cause, I again advise you to a Careful Study of them.

§. 8. POETRY, whereof we have now even an *Antediluvian Piece* in our Hands, has from the Beginning been in such Request, that I must needs recommend unto you some Acquaintance with it. Though some have had a Soul so *Unmusical*,

fical, that they have decried all *Verse*, as being but a meer *Playing* and *Fiddling* upon *Words*; All *Verfifying*, as if it were more *Unnatural* than if we should chuse *Dancing* instead of *Walking*; and *Ryme*, as if it were but a sort of *Morisco Dancing* with *Bells*: Yet I cannot wish you a *Soul* that shall be wholly *Unpoetical*. An Old *Horace* has left us an *Art of Poetry*, which you may do well to bestow a *Perusal* on. And besides your *Lyrick Hours*, I wish you may so far understand an *Epic Poem*, that the *Beauties* of an *Homer* and a *Virgil* may be discerned with you. As to the *Moral Part* of *Homer*, 'tis true, and let me not be counted a *Zoilus* for saying so, that by first exhibiting their *Gods* as no better than *Rogues*, he set open the *Flood-gates* for a prodigious *Inundation* of *Wickedness* to break in upon the *Nations*, and was one of the *greatest Apostles* the *Devil* ever had in the *World*. Among the rest that felt the *Ill Impressions* of this *Universal Corrupter*, (as Men of the best *Sentiments* have called him,) One was that overgrown *Robber*, of execrable *Memory*, whom we celebrate under the Name of *Alexander the Great*; who by his continual *Admiring* and *Studying* of his *Iliad*, and by following that false *Model* of *Heroic Virtue* set before him in his *Achilles*, became one of the worst of *Men*, and at length inflated with the *Ridiculous Pride* of being himself a *Deity*, exposed himself to all the *Scorn* that could belong unto a *Lunatick*. And hence, notwithstanding the *Veneration* which this *Idol* has had, yet *Plato* banishes him out of a *Common-Wealth*, the *Welfare* whereof he was concerned for. Nevertheless, *Custom* or *Conscience* obliges him to bear

Testimonies

Testimonies unto many Points of *Morality*. And it is especially observable, That he commonly propounds *Prayer* to Heaven as a most necessary Preface unto all Important Enterprizes; and when the Action comes on too suddenly for a more extended *Supplication*, he yet will not let it come on without an Ejaculation; and he never speaks of any *Supplication* but he brings in a Gracious Answer to it. I have seen a Travesteering *High-Flyer*, not much to our Dishonour, Scoff at *Homer* for this; as making his Actors to be like those whom the English call *Dissenters*. But then, we are so much led into the Knowledge of *Antiquities*, by reading of this *Poet*, and into so many Parts of the *Recondite Learning*, that notwithstanding some little *Nods* in him, not a few Acute Pens besides the old Bishop of *Theſſalonica's*, have got a Reputation by regaling us with *Annotations* upon him. Yea, Tho' One can't but smile at the Fancy of *Croese*, who tries with much Ostentation of Erudition, to show, That *Homer* has all along tendered us in a Disguise and Fable, the *History of the Old Testament*, yet many Illustrations of the *ſacred Scriptures*, I find are to be fetched from him; who indeed had probably read what was Extant of them in his Days; Particularly, Our *Eighteenth Psalm* is what he has evidently imitated. *Virgil* too, who so much lived upon him, as well as after him, is unaccountably mad upon his *Fate*, which he makes to be he knows not what himself, but Superiour to *Gods* as well as to *Men*, and thro' his whole Composures he so asserts the Doctrine of this Nonsensical Power, as is plainly inconsistent with all *Virtue*. And what *fatal Mischief* did
Faſſinator

Fascinator do to the Roman Empire, when by Deifying one Great Emperor, he taught the Successors to claim the Adoration of Gods, while they were perpetrating the Crimes of Devils? I will not be a *Carbilus* upon him; nor will I say any thing, how little the Married State owes unto One who writes as if he were a Woman biter: Nor what his Blunders are about his poor-spirited and inconsistent *Hero*, for which many have taxed him. Nevertheless, 'tis observed, That the Pagans had no Rules of Manners, that were more Laudable and Regular than what are to be found in him. And some have said, It is hardly possible seriously to Read his Works without being more disposed unto Goodness, as well as being agreeably entertained. Be sure, had *Virgil* writ before *Plato*, his Works had not been any of the Books prohibited. But then, This Poet also has abundance of Rare Antiquities for us: And such Things, as others besides a *Servius*, have imagined that they have instructed and obliged Mankind, by employing all their Days upon. Wherefore if his *Aeneis*, which tho' it were once near twenty times as big as he has left it, yet he has left it unfinished, may not appear so valuable to you, that you may think Twenty seven Verses of the Part that is the most finished in it, worth One and Twenty Hundred Pounds and odd Money, yet his *Georgicks*, which he put his last Hand unto, will furnish you with many things far from Despicable. But after all, when I said, I was willing that the Beauties of these Two Poets, might become Visible to your Visive Faculty in Poetry, I did not mean, that you should Judge nothing to be Admittable into an Epic Poem, which is not Author-

rised by their Example ; but I perfectly concur with One who is inexpressibly more capable to be a Judge of such a Matter than I can be ; That it is a *false Critic* who with a *petulant Air*, will insult *Reason itself*, if it presumes to oppose such Authority :

I proceed now to say, That if (under the Guidance of a *Vida*) you try your young Wings now and then to see what Flights you can make, at least for an *Epigram*, it may a little sharpen your *Sense*, and polish your *Style*, for more important Performances ; For this Purpose you are now even overstock'd with *Patterns*, and ——— *Poemata Passim*. You may, like *Nazianzen*, all your Days, make a little *Recreation* of *Poetry* in the midst of your more painful Studies. Nevertheless, I cannot but advise you, *Withhold thy Throat from Thirst*. Be not so fet upon *Poetry*, as to be always poring on the *Passionate* and *Measured* Pages. Let not what should be *Sauce* rather than *Food* for you, Engross all your Application. Beware of a *Boundless* and *Sickly* Appetite, for the Reading of the *Poems*, which now the *Rickety* Nation swarms withal : And let not the *Circæan* Cup intoxicate you. But especially preserve the *Chastity* of your Soul from the Dangers you may incur, by a Conversation with *Muses* that are no better than *Harlots* : Among which are others besides *Ovid's* *Epistles*, which for their Tendency to excite and foment *Impure Flames*, and cast *Coals* into your *Bosom*, deserve rather to be thrown into the *Fire*, than to be laid before the *Eye* which a *Covenant* should be made withal. Indeed, not merely for the *Impurities* which they convey, but also on some other
Accounts

Accounts, the Powers of Darkneſs have a Library among us, whereof the Poets have been the moſt Numerous as well as the moſt Venemous Authors. Moſt of the Modern Plays, as well as the Romances and Novels and Fictions, which are a ſort of Poems, do belong to the Catalogue of this curſed Library. The Plays, I ſay, in which there are ſo many Paſſages, that have a Tendency to overthrow all Piety, that one whoſe Name is Bedford, has extracted near Seven Thouſand Inſtances of them, from the Plays chiefly of but Five Years preceeding; and ſays awfully upon them, *They are National Sins, and therefore call for National Plagues; And if GOD ſhould enter into Judgment all the Blood in the Nation would not be able to atone for them.* How much do I wiſh that ſuch Peſtilences, and indeed all thoſe worſe than Egyptian Toads, [the Spawns of a Butler, & a Brown, and a Ward, and a Company whoſe Name is Legion!] might never crawl into your Chamber! The unclean Spirits that come like Frogs out of the Mouth of the Dragon, and of the Beaſt; which go forth unto the young People of the Earth, and expoſe them to be dealt withal as the Enemies of GOD, in the Battle of the Great Day of the Almighty. As for thoſe wretched Scribbles of Madmen, My Son, Touch them not, Taſte them not, Handle them not: Thou wilt periſh in the uſing of them. They are, *The Dragons whoſe Contagious Breath Peoples the dark Retreats of Death.* To much better Purpoſe will an Excellent but an Envied Blackmore feaſt you, than thoſe Vile Rapſodies (of that *Vinum Dæmonum*) which you will find always leave a Taint upon your Mind, and among other ill Effects, will ſenſibly indiſpoſe you

to converse with the *Holy Oracles* of GOD your SAVIOUR.

But there is, what I may rather call a *Parenthefs*, than a *Digression*, which this may be not altogether an Improper Place for the introducing of.

[There has been a deal of a do about a *STYLE*; So much, that I must offer you my Sentiments upon it. There is a *Way of Writing*, wherein the Author endeavours, that the Reader may have *something to the Purpose* in every Paragraph. There is not only a *Vigour* sensible in every Sentence, but the Paragraph is embellished with *Profitable References*, even to something beyond what is *directly spoken*. Formal and Painful *Quotations* are not studied; yet all that could be learnt from them is insinuated. The Writer pretends not unto *Reading*, yet he could not have writ as he does if he had not *Read* very much in his Time; and his Composures are not only a *Cloth of Gold*, but also stuck with as many *Jewels*, as the Gown of a Russian Embassador. This *Way of Writing* has been decried by many, and is 'at this Day more than ever so, for the same Reason, that in the old Story, the *Grapes* were decried, *That they were not Ripe*. A Lazy, Ignorant, Conceited Sett of Authors, would perswade the whole Tribe, to lay aside that *Way of Writing*, for the same Reason that one would have perswaded his Brethren to part with the Encumbrance of their *Bushy Tails*. But however *Fashion* and *Humour* may prevail, they must not think that the Club at their *Coffee-House* is, *All the World*; but there will always be those, who will in this Case be governed by *Indisputable Reason*; And who will think that the
real

real Excellency of a Book will never ly in *saying of little* ; That the less one has for his Money in a Book, 'tis really the more Valuable for it ; and that the less one is instructed in a Book, and the more of Superfluous *Margin*, and Superficial *Harangue*, and the less of *Substantial Matter* one has in it, the more tis to be accounted of. And if a more Massy *Way of Writing* be never so much disgusted at This Day, a *Better Gust* will come on, as will some other Thing, *quæ jam Cecidere*. In the mean time, Nothing appears to me more Impertinent and Ridiculous than the *Modern Way*, [I cannot say, *Rule* ; For they have *None* !] of *Criticising*. The Blades that set up for *Criticks*, I know not who constituted or commission'd 'em ! — they appear to me, for the most part as *Contemptible*, as they are a *Supercilious* Generation. For indeed no Two of them have the same *Style* ; and they are as intollerably Cross-grain'd and severe in their Censures upon one another, as they are upon the rest of Mankind. But while each of them, conceitedly enough, sets up for the *Standard of Perfection*, we are entirely at a Loss which *Fire* to follow. Nor can you easily find any one thing wherein they agree for their *Style*, except perhaps a perpetual Care to give us Jeune and Empty Pages, without such *Touches of Erudition* (to speak in the *Style* of an Ingenious Traveller) as may make the Discourses less *Tedious*, and more *Enriching*, to the Mind of him that peruses them. There is much Talk of a *Florid Style*, obtaining among the Pens, that are most in Vogue ; but how often would it puzzle one, even with the best Glasses to find the *Flowers* ! And if they were to be Cha-

tized

tized for it, it would be with much what as much of Justice, as *Jerom* was, for being a *Ciceronian*. After all, Every Man will have his own *Style*, which will distinguish him as much as his *Gate*: And if you can attain to that which I have newly described, but always writing so as to give an *Easy Conveyance* unto your *Idea's*, I would not have you by any *Scourging* be driven out of your *Gate*, but if you must confess a *Fault* in it, make a Confession like that of the *Lad*, unto his Father while he was beating him for his *Versifying*.

However, since every Man will have his own *Style*, I would pray, that we may learn to treat one another with mutual *Civilities*, and *Condescensions*, and handsomely *indulge* one another in this, as *Gentlemen* do in other Matters.

I wonder what ails People, that they can't let *Cicero* write in the *Style* of *Cicero*, and *Seneca* write in the (much other!) *Style* of *Seneca*; and own that *Both* may please in their *several Ways*. — But I will freely tell you; what has made me consider the *Humourists* that set up for *Criticks upon Style*, as the most *Unregardable Set of Mortals* in the World, is This! Far more *Illustrious Criticks* than any of those to whom I am now bidding *Defiance*, and no less Men than your *Erasmus's*, and your *Grotius's*, have taxed the *Greek Style* of the *New Testament*, with I know not what *Solacisms* and *Barbarisms*; And, how many *learned Folks* have *Obsequiously* run away with the *Notion*! Whereas 'tis an *Ignorant* and an *Insolent Whimsey*; which they have been guilty of. It may be (and particularly by an *Ingenious Blackwal*, it has been) *Demonstrated*, That the *Gentlemen* are
mistaken

mistaken in every one of their pretended Instances; All the Unquestionable *Classicks*, may be brought in, to convince them of their Mistakes. Those Glorious Oracles are as pure *Greek* as ever was written in the World; and so Correct, so Noble, so Sublime is their *Style*, that never any thing under the Cope of Heaven, but the *Old Testament*, has equall'd it.]

§. 9. What we call NATURAL PHILOSOPHY, is what I must encourage you to spend much more Time in the Study of.

Do it, with continual *Contemplations* and agreeable *Acknowledgements* of the Infinite GOD, whose Perfections are so display'd in His *Works* before you, that from them, you cannot but be perpetually ravished into the Acclamations of, *How Great is His Goodness and His Beauty!*

Do it, with a *Design* to be led into those *Views* wherewith you will in Ways most Worthy of a *Man* effectually *Show yourself a Man*, and may with Unutterable Satisfaction answer the main END of your Being, which is, To Glorify GOD; and therein also Discharge the Office of a *Priest* for the Creation; which, how sweet a, *Token for Good*, must it be unto you!

When I said, *Natural Philosophy*, you may be sure, I did not mean, the *Peripatetic*: For I heartily subscribe to the Censure of *Christianus Thomasius* upon it; *Omne Tempus pro Perdito judicandum, quod in Physicam Peripateticorum impenditur; ita inepta et stulta ibi sunt Omnia*. It is indeed amazing to see the Fate of the Writings which go under the Name of *Aristotle*. First falling into the hands of those

those who could not *Read* them, and yet for the sake of the Famous Author were willing to *keep* them ; they were for a long while hid *under Ground*, where many of them *deserved* a Lodging. And from this Place of Darknes the Torn or Worn Manuscripts were anon fetched out ; and imperfectly and unfaithfully enough transcribed, and conveyed from *Athens* to *Rome*, where Copies were in like Manner taken of them. The *Saracens* by'nd by got them, and (the Concise and Broken Style a little suiting them) they spoke *Arabic* ; and even in *Africa* there were many *Aristotelean Schools* erected. They were from thence brought over into *Spain*, and Exhibited with such *Translations* and *Commentaries* as it pleased the *Arabians* to bestow upon them. When *Learning* revived under *Charlemaigne*, all *Europe* turned *Aristotelean* ; yea, in some *Universities* they swore Allegiance to him ; and, O Monstrous ! if I am not misinformed, they do in some *Universities* at this Day foolishly and profanely on their Knees continue to do so. With the *Vile Person* that made himself the Head of the Church at *Rome*, this Muddy-headed Pagan *divided the Empire* over the Christian World ; but extended his Empire further than *he*, or ever any *Tamerlane*. For the very *Jews* themselves became his Vassals, with a Tradition of his having some *Relation* to, or at least some *Acquaintance* with, their Fathers. And tho' *Europe* has, with fierce and long Struggles about it, begun to shake off the Shackles, he does to This Day, under the Name of *Aplis*, continue to Tyrannize over Humane Understanding in a great Part of the *Oriental World*. No Mortal else ever had

had such a Prerogative to Govern Mankind, as this *Philosopher* ; who after the prodigious Cartloads of Stuff, that has been Written to explain him [For within a few Centuries after *Albertus Magnus*, there were Twelve Thousand Authors that wrote upon him ; or followed him and defended him ; and by a probable Computation, there have since been more than as many more !] he yet remains in many other Things besides his *Entelechia* sufficiently *Unintelligible*, and forever in almost all things *Unprofitable*. *Avicen*, after he had read his *Metaphysics* Forty times over, and had them all by Heart, was forced after all, to lay them aside, in Despair of ever Understanding them. Have done then, with your *Magirus*, and your *Eustachius*, and your *Heereboord* ; and the rest of the *Jargon-Writers*. Just so far as to see a little what they say, you may look into them ; Whatsoever is more, cometh of Evil, and Evil will Come of it.

Some Eminent Persons, besides a *Sennertus* and a *Valesius*, tired with the *Academical Futilities*, have at length betaken themselves to the best School for *Philosophy* as well as for *Theology*. The *Mosaic Philosophy* in the Scheme that *Comenius* has given of it, is much admired and embraced in some Re-forming Universities ; and you will do well to bestow a deliberate Reading upon it. The, *Philosophia Vetus ac Vera*, of the rare *Dickinson*, has given us a yet finer Piece of *Mosaic Work*, which must always be honourably spoken of. But, tho' it be true, that the *Sacred Scriptures* have a wondrous *Philosophy* in them, and a Memorable *Dutchman* has lately demonstrated, that, according to what every Day makes more and more Evident, the

Prophetic Spirit from whose *Inspiration* they are given to us, *knew* and *own'd*, the now most indisputed Things which occur in the Discoveries of our *Modern Philosophy* ; yet it is now plain, the First Chapter of *Genesis*, (as well as the rest of the *Bible*, which refers to the *System of the World*,) has not been well understood by most of the Gentlemen that have writ upon it. However, because of the Regard therein paid unto *Moses*, and the *Translation of our Philosophy from the Holy Fountains*, (tho' *Plato* be advanced with him) I do particularly approve your perusing of the, *Philosophia generalis*, written by our equally Modest and Learned *Gale*, so as to make yourself a Master of it. I cannot but confess, that the *Hypotheses* which the more Ingenious and Inquisitive Sons of the *Wild Asses Colt*, have hitherto mostly valued themselves upon, have been too justly called, *Philosophical Romances*, and it may be, what is now most in Vogue, may anon be refuted and refused like its Predecessors. Nevertheless, I would have you take what may appear least likely to prove *Romantic*. And therefore, as thorough an Insight as you can get into the *Principles* of our *Perpetual Dictator*, the Incomparable *Sr. Isaac Newton*, is what I mightily commend unto you.

Be sure, The *Experimental Philosophy* is that, in which alone your Mind can be at all established. For this Purpose, besides your more occasionally Conversing with such things as, our *Philosophical Transactions*, and several Communications of our Illustrious *Boyl*, and of *Hook*, and of *Grew*, and *Cheyne*, and *Keil*, and those also that have written the *Natural History* of several Places, [and
such

such Outlandish Writings as those of *Bartholinus*, and *Borellus*, and the *German Ephemerides*] I would Commend unto you, *The Religious Philosopher*, of the Admirable *Nieuentyt*; and what has been communicated by our Industrious *Ray*, and our Ingenious *Derham*, who still nobly serve *Religion* as well as *Philosophy*. And whatever it might be for me to say so unto any One else, I hope, it will be no Indecency for me to say so unto you; That if you desire to see the largest Collection, I have yet seen of the *Discoveries* which the last Age has made in *Philosophy*, adapted unto the general Capacity of Readers; and short Essays upon every Article, to Show and Raise those Dispositions of PIETY, wherein the *Works* of the Holy and Blessed GOD invite us to Live unto Him; together with the *First Claim* that I have ever yet seen so explicitly made on the behalf of a Glorious CHRIST, and the Consideration due to him in our *Philosophy*; you have this prepared for you in a Book Entituled, THE CHRISTIAN PHILOSOPHER.

Above all, I would have you see to it, that you be not, like some haughty, and short-sighted, and half-witted, *Smatterers in Philosophy*, seduced into the Folly of doubting the *Existence* or *Providence* of a Glorious GOD, by a Study, which, if well-pursued, would Compel you to come in to a Strong Faith, wherewith you would give Glory to Him, on all Occasions. I hope, every step of your Study, will give you more and more Satisfaction, of what One of our Best Philosophers, the Author of, *The Natural History of the Earth*, ad-heres unto; That as the World was at first Created,

So it has been ever since preserved, by the Immediate Hand of GOD. You will see, That the Influences of one thing upon another in the Course of Nature are purely from the Omnipotent and Omnipresent GOD, actually forever at Work, according to His own Laws, and putting His Laws in Execution, and as the Universal Cause producing those Effects, whereof the Creatures are but what One may call, *The Occasional Causes*. You will also be often and quickly carried up into those *Immechanical Principles*, from whence, *The next step is into GOD!* The Gravitation of Bodies is One of them; For which No Cause can be assigned, but the Will of the Glorious GOD, who is the First Cause of all. Child, See GOD in every Thing! Own Him, Fear Him, Love Him; Study Philosophy with a perpetual Intention to do so. Remember, GOD is to Spirits, what Center is to Bodies. And, A Mind that from the View of the Glorious GOD in his Works, is carried into Acknowledgements of a GOD infinitely Worthy to be Loved and Praised and Served and Relied upon, becomes a Temple filled with the Glory of the Lord. Visit for this Purpose the several Classes of the Creatures: Walk thro' the World; [and be so far a Peripatetic!] and in this generous Exercise, Fear GOD and give Glory unto Him.

§. 10. The MATHEMATICKS will be, next unto Philosophy, a noble Study for you; The most Essential Parts whereof, you have in the *Cursus Mathematicus* of an Ozanam so delivered unto you, that indeed you will hardly need any more. Tho' you are shaping for a Divine, yet I should not be sorry to see you as Exquisite a Mathematician as the

the Excellent *Pitiscus*, who, tho' he were a *Divine*, yet without a Tutor became such an *High Attainer* in this *Real Learning*, that *Melchior Adam* cries out, *Illud Mirandum* ! upon it : And it caused the Noble *Tycho Brahe* to say, *Optarem plures ejusmodi Concionatores reperiri : forte plus esset in iis Circumspecti et Solidi Judicii*. I should not be sorry to see a *Wallus*, or a *Wilkins*, or a *Barrow*, revived in you, if your *Genius* lead you to it.

Besides the other *Uses* of *ARITHMETIC* and *GEOMETRY*, [wherein an *Hill* and an *Euclid*, or, *The Young Mathematicians Guide* of a *Ward*, instead of Both, may singularly be commended for you,] you will find this *Benefit* by the *Study* of them ; They will *Necessitate* and *Habituate* your *Mind* unto that *Strong Attention*, which will marvellously *Qualify* you for more *Important Services*, and make a *Strong Reasoner* of you, and a very *Regular* and *Cohærent Speaker*. They were distinguished by the Name of *Mathesis*, and made the *First Learning* in some *Ancient Schools*, for this very Reason. And you may be sure, I should reckon it a further *Encouragement* unto the *Study*, if the *General Rule* might hold without any *Exception*, That *Great Mathematicians* use to be Men of *Good Morals* ; It seems that their *Intense-Applications* and *Speculations* are inconsistent with *Debaucheries*. While you are thus employed, Methinks, it might be a pretty *Diversion* to go thro' some of *Leyburn's Mathematical Recreations*.

But you must also *soar Upwards*, to the *Attainments* of *ASTRONOMY*. For though of *later Ages*, the *Voluminous Testatus* whom they complemented as having all the *Learning* in the *World*,
were

were no better an *Astronomer*, than *Justin Martyr*, and *Ambrose*, and *Theodoret*, and *Chrysostom*, and *Austin* himself, 'who in the more *Early Ages* declaimed violently against the *Spherical Figure* of the *Heavens*; I should be loth you should thro' Ignorance in *Astronomy*, ever fall into what even a *Jerom* would call *Stultiloquium in Ecclesia*. Wherefore, I cannot but advise you to be well instructed in the *Astronomical Lectures*, as of an *Accurate Keill*, so of the *Acute Whiston*; while we are Mourning, that he who so excellently serves us in *Astronomy*, should so unhappily hurt us in *Divinity*, and call into Question, (as a *Dubious Problem*) the *Infinite and Eternal Godhead* of Him FOR whom, as well as BY whom, the *Sun* and the *Stars* were created.

At the same time, I hope, there is no need of my saying any thing to dissuade you from the Study of **JUDICIAL ASTROLOGY**: The most *Injudicious* Thing in the World: All Futility; All Impiety; All of a Piece with the ridiculous Whim of a *Gaffarel*, who maintains, That the *Stars* in the *Heavens* do stand ranged in the form of *Hebrew Letters*, and that it is possible to *Read there* whatever is to happen of Importance throughout the Universe. And yet perhaps, there may be some Need for me to Caution you against being *Dismay'd at the Signs of the Heavens*, or having any Superstitious Fancies upon *Eclipses* and the like Occurrences, or thinking that if there were a *Conjunction of all the Planets* in *Pisces*, it would portend that the World should be *Drowned*. Yea, I am willing that the *Cometomancy* which has hitherto so much reigned, even in the most *Honest Minds*,

Minds, be laid aside with you ; and that you be apprehensive of nothing *Portentous* in *Blazing Stars*, except it should be apprehended, that in their *Elliptic Motions* they may make so near an Appulse unto this *Globe* as to bring some Confusion upon it. For my Part, I know not whether all our *Worlds*, and even the *Sun* it self, may not fare the better for them. Some, that know more than I, do think so. Indeed, if you perswade a *World*, here *lying in Wickedness*, there to see a *Præfage*, and to take a *Warning*, from the tremendous View of a *World in a State of Punishment*, I will say, *Go on and Prosper*.

But I will now so far fetch you down from the *Stars*, and set you down on your Native Soyl, as to tell you, That there is nothing *Mathematical* to which I more advise you, than the easy Study of **GEOGRAPHY**. Perhaps the Scituation of *Paradise* and of *Palestine*, and of the Places mentioned in the Sacred Scriptures, may be what you would be willing to be first of all acquainted with. And for this, Let the Admirable *Bochart* be your principal Instructor. What has been chiefly taken from *him*, and from two or three more, in three or four *Octavo's* under the Title of *Sacred Geography*, [by one *Wells*,] may herein also be of some Use to you. The *Pisgab Sight* of a *Fuller*, will be read with a *Pleasure* equal to the *Profit* ; and the *Palestina Illustrata* of a *Reland*, perhaps with a *Profit* greater than the *Pleasure*. But you will not give over, till more of the *World*, has come into your *Knowledge*, than the *Decree* of an *Augustus* could reach unto. Wherefore, after a *Morden* or a *Gordon*, [together with a *Varenius*,] has given you a
more

more Compendious View of the World, I say nothing of a Work Entitled, *Geography Rectified*, because 'tis not easy to find a Work that more wants to be *Rectified* ; but what I say next, is, that the *Atlas Geographus*, will be a yet more instructive Guide for you, in your taking the Tour of the several Regions in it. You may then, as your Inclinations may carry you, with *Delight* and *Safety* make your Visits to particular Countrys and Citys, in the Descriptions given of them. And here, while I suppose, that what a *Camden* has given you in his *Britannia*, will be no unacceptable Entertainment for you, I cannot but notify it unto you, that, *The English Empire in America*, described by One *Oldmixon*, is the most foolish and faithless Performance in this Kind, that ever Mankind was abused withal. I am desirous, that you proceed and peruse many of the *Travels* that have been published ; and (if you dare not venture upon a *Purchas*) by conversing with many more than what are exhibited in that Rich Collection which goes under the Name of, *Itinerantium atque Navigantium Bibliotheca*, you may with little Expence or Hazard become a notable Traveller. In your thus Riding a Circuit, you will especially inform yourself about, *The State of Religion*, in the World : [And methinks, *Pagets Christianography*, and *Brierwood's Enquiries*, may particularly deserve a Reading with you :] And you will have your Heart thereupon raised in Sentiments of Gratitude unto a Sovereign GOD, who has cast your Lot among a People whom He has known above most of the Families of the Earth : Even so Righteous Father, for so it pleases thee ! — and Compassion for a World over
so

so much of which the *Powers of Darkneſs* continue to Tyrannize : Diſpoſed like an Owner of, *Sellers New System of Geography*, whom I found inserting with his Pen this Note at the End of it ; *Peccantia et Perditi tam vaſti Mundi, miſerere Deus !* Yea, In fine, Let me tell you, This *Easy Study* will not only furnish you to maintain a *Profitable Converſation*, and a *Communication that may miniſter Grace*, and be ever Acceptable, to the *Hearers* : But if you prove a *Man of Concern for the Kingdom of GOD* in the World, it may bring you to form thoſe *Projections*, by which, as little as you are in your own Eyes, whole Nations may anon come to fare the better for you.

For *MUSIC*, I know not what well to ſay. — Do as you pleaſe. If you *Fancy* it, I don't *Forbid* it. Only do not for the ſake of it, *Alienate* your Time too much, from thoſe that are more Important Matters. It may be ſo, that you may ſerve your *GOD* the better, for the *Refreshment of One that can play well on an Inſtrument*. However, to accompliſh yourſelf at *Regular Singing*, is a thing that will be of *Daily Uſe* to you. For I would not have a Day paſs you without *Singing*, but ſo as at the ſame time to *make a Melody in your Heart unto the Lord* ; Beſides the Part you may bear, In *Hymnis ſuaviſonantis Eccleſiæ*.

I will conclude this Article, with a Remark made by *Perault*, in his Account of *Illuſtrious Men*. Some Reproached *Gaſſendus*, for not knowing enough certain parts of the *Mathematicks*. Whereupon he ſays ; ‘ Whether he was actually *Ignorant* of what was moſt Abſtruſe in theſe Sciences, or whether he *Neglected* it, he could not but be the
I more

‘ more Commendable for it. There is something
 ‘ of *Little*, in tying ones self up too much to *lit-*
 ‘ *tle Things* ; and even of *Imprudence* too, to con-
 ‘ sume therein a *Time*, which may be employed
 ‘ more usefully on other Knowledge.

§. 11. If the Emperor *Basil* had not in his In-
 structions to a Son, recommended unto him HIS-
 TORY, as a *Way of Travelling without Fatigue*, yet
 you may be sure, My SON, I should have recom-
 mended unto you an Acquaintance with HISTO-
 RY, as one of the most Needful and Useful Accom-
 plishments, for a Man that would serve GOD
 as you Propose to do. The Praises of that Me-
 thod which they that *handle the Pen of the Writer*,
 have taken to *stop the Flood of things*, and give a
Consistency and a *Duration* unto them, that *Histori-*
ans usually begin their Works withal, and the
 Flourishes about, *Lux Veritatis*, *Vita Memoriae*, *Ma-*
gistra Vitæ, and I know not what, are as unneces-
 sary on *this Occasion*, as they are on *that* whereon
 we commonly have them. And tho’ perhaps we
 cannot meet with such *Historians*, as *Le Moyne*
 pleases to require, but such as he says, *Will not*
appear until the Year when the Philosophers Stone shall
be discovered ; yet I would not have you discourag-
 ed from Reading the *Best we have*. But for this
 Purpose, I shall be far from advising you to im-
 pose on yourself, the tedious Task of Reading o-
 ver the Hundreds of *Histories*, which *Degory Whear*,
 or the Frenchman who has more lately written,
L’Histoire des Histoires, may obtrude upon you, ex-
 cept you were to have the long Life of an *Ante-*
diluvian ; and e n then also, to Read them all
 would

would be to spend much Time impertinently. Perhaps a Concise *Body of Universal History*, may be very properly laid in the Foundation of your *Historical Studies*. And tho' *Hornius*, his *Arca Noë*, be Admirable, and *Sleidans* little Book, *De quatuor summis Imperiis*, be far from Despicable ; yet I can't presently think of a Better, than *Matthias Prideaux*, his *Easy and Compendious Introduction for the Reading all sorts of Histories*. Proceed then, to some Volumns of larger Dimensions ; Among which I can tell of none that I could more heartily commend unto you, than *Howel*, his *Institution of General History* : And upon this, add, *Puffendorf's Introduction*. But I will here Betimes lay in for this ; In Reading of all *History*, ever now and then make a convenient Pause ; to think, *What can I see of the Glorious GOD in these Occurrences ?* And always remember, *The Providence of the Glorious GOD in governing the World, is now under my Contemplation.*

Doubtless you will have a Desire, if you can find a *Leisure*, to Read some *Histories of Particular Countrys*. And here, as I know none better than *Mexeray*, for *France* ; *Mariana*, for *Spain* ; *Grotius*, for *Holland* ; *Knoles* with *Rycaut*, for the *Ottoman Empire* ; *Ludolphus*, for *Abyssinia* ; *Crull*, for *Russia* ; [there are several small Story-tellers for *Persia*, and *Indoustan*,] *Martinius*, and some other *Jesuites* [but you must Remember, they are *Jesuites* !] for *China* ; *Martyr*, or *Acosta*, or *Ogilby*, for *America* ; *Buchanan*, for *Scotland* ; and *Cox* for *Ireland* ; So, I would prefer *Baker*, for *England* ; especially, if you could come at an Edition that was printed before what they call, *The Restauration*. *The Memorials of Eng-*

lish Affairs, from the supposed Expedition of Brute into the Island, until the coming of K. James, I. [Don't something in the Title sound a little oddly ?] written by Whitlock, or the little, Medulla Historiæ Anglicanæ, may also be to you a pretty Abstract of our English History.

But the mention of *English Affairs* pushes me, even with some Anticipation, into the Caution which I am to give you, about Reading all our *Common Histories*, but none more than the *English* ones ; That is, *To believe with Discretion*. Alas, *The Vanity* which attends Humane Affairs ! As there are many Men and Things that are scarce mentioned in *True History*, which deserve a mention more than some that are universally celebrated ; What *Hero's* are buried among those who lived before the Days of *Agmemnon* ? And *Walter Plettenberg* is less known than a Turkish Pirate : What has been *ponderous* has (as my Lord *Bacon* expresses it) been *sunk* to the Bottom in the Stream of *Time*, while we have *Straw* and *Stubble* swimming a top : So, 'tis a thing, that may be too *truly*, but can't be too *sadly*, complained of ; That the Instances wherein *False History* has been imposed upon the World, are what *cannot be num-bred*. *Historians* have generally taken after their Father *Herodotus* : And even One of themselves, *Vopiscus* by Name, has expressly said of them, *They are all them Lyars : This Witnesß is True !* Tho' they have not all of them always been such Mercenary Villains as Bishop *Fovius*, or that scandalous Fellow, who more lately so hired himself out as an *History Writer* for the highest Bidder, that his Countrymen, the *Italians*, fixed that Motto on him,

Not according to the *History* but the *Salary* ; yet One who gently enough Criticises on them, too Justly questions, *Whether any Modern Historian* has thought of any more than pleasing the Prince or Party for which he wrote. The *Ancient* are not much better than the *Modern* ; Whereof we have a notorious and amazing Example in *Josaphus*. It would be too long a Digression to relate his *Vile Prevarications* ; which have compelled us to concur unto the Censure passed by our *Gregory* upon him ; That being Ambitious to have his Work find Acceptance among the *Heathen*, he did so compose his *History* as to propose nothing that might appear Incredible to *them*, and not have some Congruity with what *had been*, and was likely again to be among them. Indeed all honest Men are scandalized, no less than *Cassius*, at the Pains he takes to make his Court unto the *Roman Princes* by his *Heathen Judaism* ; wherein, as One says, he was more Impious than the *Philistines* who placed the *Ark* by *Dagon*.

What a fine Story are we like to have, of as Infamous a Reign as ever was in the World, and a *Tyranny* all made up of Treacheries, and Robberies, and Cruelties that cannot be parallel'd, when it comes from Three Poets, each of them, with a Pension of Twelve Thousand Livres a Year, to give us a *Panegyric* instead of an *History*, and outdo a *Paterculus* blanching his *Tiberius* ! How little many Representations of Matters in *Histories* are to be relied upon, methinks, it may be a little illustrated from the *Two chief Commanders* in a Memorable Battle of *Belgrade*, both of which, wrote the *History* of the Battle, without
the

the least mention made by the one of the other; each assuming to himself the entire Honour of the Day. You will certainly say, *Who can understand his Errors?* — When the Admirable *Erasmus* himself mistakes one Man for two, in writing of what was a great while ago; and three professed and eminent Historians give us a very wrong Account of the Gentleman who a much less while ago, founded the *Charter-House*; and tho' no Writer of History ever were more Meritorious, than the Incomparable *Thuanus*, yet Learned Men have said of his Performance, that it contained, *Multa falsissima et indigna*. Yea, there are *Historians*, of whom one can scarce tell which to admire most, the *Nature* of their *Lies*, or their *Manner* of telling them; I mean, the *Impudence* with which they tell them. For Instance, it is pretty well, that *Hozier* the French King's Genealogist, has discovered no less than *Four Thousand* wrong Things in *Varillas*, the same King's Historian; And another observes, every single Page in him, has almost as many Errors, as a Printers ordinary Table of *Errata*. But then, what an *Impudent* Fellow was *Philanæ Anglicus*, when he accused *Calvin* of *Delicacy*, and *Epicureanism* in his Way of Living; and quotes *Florimond de Remond* for a Witness of it; who, he says, has left us a lively Image of him. Whereas, if you consult this *Florimond de Remond*, the lively Image which he gives of *Calvin*, is, That from his Youth he macerated his Body with Fasting, and that hardly could be found a Man that equalled him for his Laboriousness. Be sure, the late *Historians*, that pretend unto an, *History of England*, for us, write with such flagrant *Partialities*, and are such evident

Leasing.

Leasing-makers, and palm upon you so very wrong and base Exhibitions, especially of *late Occurrences*, that one may as well believe the *True History* of a *Lucian*, as yield any Credit unto them. If you must read them, yet as to things that passed in the former Century, I would hardly so much as look upon many of them. And among These, tho' several are bad enough, yet there is none that has done so Ill as an *Eachard*, (I mean, in his *English*, and not in his *Roman History*,) who should not be admitted into the Library of a Gentleman that has any Concern for *Truth*; except he'll assign him a Place on the same Shelf, with the *Grand Cyrus*, or, *Cleopatra*. A late *Critical History of England*, has done some Justice upon him. Indeed the *Historians* never keep closer to the *Way of Lying*, than in the Relation they give of those *Twenty Years*, which passed after the Beginning of our *Civil Wars*, and afforded a very ample and fertile Field, for their Faculty to work upon. Among these, the *Romance* that goes under the Title of, *The History of the Grand Rebellion*, and is fathered on the *Earl of Clarendon*, I would have you more particularly treat with the Disregard that is proper for it. If you would come at all near to the *Truth* of what Concerns those Times, you must look for it, in *Whitlock*, his *Memorials of English Affairs, from the Beginning of K. Charles I. to the Restoring of K. Charles II.* And *Rushworth* his *Collections*. And yet even there, some of the greatest Persons and Actions have not always *Full Justice* done them. I do particularly Advertise you, That the *Mighty Man*, whom not only our *King William* (as *Fleming* reports) had a very high

high Esteem for, but also his most bigotted and bitterest Enemies confess to have been a *Matchless Hero*, and (as even *Sr. Roger Manly* himself, as well as many more of his Bran, acknowledges) *Not unworthy of the Supreme Height of Empire which he attain'd to*, has never yet had his *History* fairly and fully given; and when you read it given (as they are now *Approaching towards it*) with the greatest *Impartiality* wherein you have hitherto seen it, you may bear this in your Mind, that the *Principal Stroke* in his Character, and the *Principal Spring* of his Conduct, is forever *defectively Related*.

As for such Abominable Pens, as what the *Athenæ Oxonienses* of a *Wood* have been Excretions from, you cannot sufficiently Despise them & Abhor them. And I will further tell you, That if in any *History*, you happen to find any Vindicating or Favourable Passages of old *A. Bishop Laud*, Let these be *Shibboleth* enough with you, to do the Office which the *Rattle* does for the *Serpent*, which our Country is no Stranger to. Yea, and when you Read, even such *Consciencious Historians*, as a *Baxter*, and a *Burnet*, you must make Allowances for some *Hearsays*, which led them into *Mistakes*; and for certain *Prejudices*, the Tincture whereof a little influenced their *Views* of what they were disaffected to:

Having thus armed you, for a Walk among the *Woods* of *Civil History*, I must now propose **CHURCH-HISTORY**, with a yet more earnest *Wish*, to have you well-acquainted with it. For, altho' *Grotius* observes, *Qui legit Historiam Ecclesiasticam, quid legit, nisi Episcoporum Vitia?* And others have been so Satyrical as to say, *Ecclesiastical History*

History is nothing but many large Volumns, containing some few of the Squabbles of the Bishops, and Inferiour Clergy, with One another, and all the World. Nevertheless a Divine has a Blemish upon him, almost as Disqualifying as any of the Hundred and Forty which the Jews reckon to bring a Priest of theirs under Incapacities, if Church-History has not instructed him for the Business of the Sanctuary.

Now, for a Regular System of Church-History, I know not that I can tender you a Better, than *Spanheim*, his *Introductio ad Historiam et Antiquitates Sacras*; To which, by all means add, *Hornius*, his *Historia Ecclesiastica*: And *Usher*, his, *De Christianarum Ecclesiarum Successione et Statu*. If you would have what is English, and Easy, 'tis done to your Hand by a Scotchman, that is to say, *Patrick Symson*, in his *History of the Church*. Somewhat larger than these, and never enough to be commended, is, *Hottinger*, his, *Historia Ecclesiastica Novi Testamenti*. But then, I would have you, if you don't wholly Peruse, yet by all means Possess, and often Visit, the Ecclesiastical History of the *Magdeburgensian Centuriators*; Of which noble Work I will say, what *Spanheim* said before me; That it is, *Bibliotheca totius Christianæ Antiquitatis, — incredibili cum Studio, Fide optima, Methodo utilissima, congesta*.

There have been also more particular Essays of Church-History, which you may do well to find some time for Conversation with. Such more especially are what we have had from *Eusebius*, whom they call *The Father of Church History*; Together with, *The Tripartite History*, of *Socrates*, and *Theodoret*, and *Sozomen*, continued by *Evagrius*.

As a kind of a *Postscript* whereunto, you can scarce Read a more profitable Thing than, *Vedelius*, his, *Prudentia Veteris Ecclesiæ*. But you may prudently Join with it, *Millar*, his, *History of the Propagation of Christianity*. And with how much Edification run over, *Illyricus*, his *Catalogus Testium Veritatis*! Coming lower down, I am fond of your Familiarity with a Book, very little known among us; 'Tis *Regenvolscius*, his, *Systema Historico-Chronologicum Ecclesiarum Sclavonicarum*. But you will do well also to read *Sleidan*, his, *Commentaries*; *Moreland*, his *History of the Waldenses*; *Calderwood*, his *Church-History of Scotland*; *Fuller*, his *Church-History of England*: And *Burnet*, his *History of the Reformation*. Therein make wise Reflections on the Providence of Him, who has all Power in Heaven and Earth, for the upholding of His Kingdom in the World. Nor should our *Martyrologies* be left unconsulted. But in them you will behold the Cup given to CHRIST Mystical, in the Sufferings of His Faithful People; and admire the Operations of the SPIRIT that strengthened the Sufferers with such *Patience*, and such *Fortitude*: The Grace given to the Children of Men! As for the *Histories of Councils*, if *Angelocrator's* brief *Epitome Conciliorum* do not content you, I cannot wish you to go beyond *Coriolanus*. The more *Elephantine Books* of them, I won't so much as give you the Titles; But instead of them, I pray read *Baxter*, his, *Church-History of the Government of Bishops and their Councils*. Nevertheless, The *History of the Council of Trent*, and the, *Acta* of the Synod of Dort, I could be glad, if you could give some Winter-Evenings to. And what an *Illustrious Person*
has

has offered as a KING upon, *The Discipline of the Primitive Church* ; and, *The History of the Creed* ; must by no means be forgotten in the Visits of your Studies.

But Cicero is not the only Gentleman, who has been able to say, That in *History* they have especially studied the *Pourtraiture of Wise Men, who have been before them, to imprint on themselves as far as might be, the Resemblance of them.* I hope you will do so too ; and read the *Lives*, especially of them *who have done worthily in Israel* : Not only on the Intention of rendring Praises to the Glorious GOD, who did such Things as you will see done *For and By* these notable Men, but also Intending in as many Points as may be, to *Go and Do likewise.* Be sure, that whatever you see *Great, and Good, and Bright,* in any Excellent Person, whose *Life* you have in your Hands, you *look off* to the Glorious JESUS, as having in HIM all these Excellencies after a Transcendent Manner, and as being the Author and Giver of them to the *Distinguished Gloworm.* And when you read of any imitable PIETY in any of them, think with your self ; *The Virtues of this Man, were first in the JESUS that called him into this marvellous Light, and from him it was derived unto this Believer.* O my SAVIOUR, Let me also feel such Influences of thy Holy SPIRIT as may change me into the same Image from Glory to Glory ! More particularly, There are two little Octavo's Entituled, *Biographia Ecclesiastica, or, The Lives of the most Eminent Fathers of the Christian Church,* which you must needs make yourself Owner of. And if you go into *Cave*, his, *Lives of the Fathers,* you will be well entertained there. The

Lives written by *Melchior Adam*, may be very Edifying for the *Latin* as well as the *Matter* of them. So are the *Vitæ Selectorum aliquot Virorum*, which One (they say, a *Bates*) has bound up in a Bundle for us. In *Witten*, his *Memoriæ Renovatæ*, you may ever now and then find an Oration, which an Hour will not be unprofitably thrown away, that shall be afforded to. Indeed, *Freherus*, his *Theatrum*, has in it such an *Abbreviation* of *Lives*, that his *Pictures* will give you almost as much Pleasure as his *Accounts*, of them that have been *Men of Renown* in the *Congregation* of the learned: Yet I can tell you of *Theatres* much less worthy to be gone unto. And tho' there hardly ever was a more Dull & Lifeless Transcriber than our *S. Clark*, yet in the *Collections* of *Lives* that go under his Name, there are very many highly worth, not only your *Considering* of, but also your *Conforming* to them: And you may read his *Collections*, with another sort of Reliance, than you can the *Romances* of a *Simeon Metaphrastes*; whom even a *Baronius* himself is ashamed of. Of the many *Lives* that have been published since those *Collections*, there are so many, which you won't be either *Weary* or the *Worse*, for casting your Eye upon, that if I should go to tell you which, I shall tire you with too long a Catalogue. If I should enter upon it, I hope, I should steer clear, of *Bel-larmine's* Disingenuity, for which our *Prideaux* well taxes him, who in his Book, *Of Ecclesiastical Writers*, has not the Honesty to Name one of our Side; But I would encourage you to read the Life of a *William Burkitt*, as well as of a *Philip Henry*; and what you have in *Fuller*, his *Worthies* of

of England, and what a *Walton* has Collected, as well as what you have in the Life of a *Guthry*, an *Angier*, a *Flavel*, and a *Dorney* ; a *Dr. More*, as well as a *Dr. Manton* ; a *Dr. Horneck*, as well as well as a *Dr. Owen*. I had left unmentioned the *Parentator* which gives the Life of *Dr. Mather*, if the *Old Usage* it has met withal, had not compelled me to mention it. But now, I have Reason more than ever to say, Let that *History* be taken in among those, that (particularly for *Variety*) may have some Consideration with you.

In fine : 'Tis possible you may find a *Church-History*, wherein the Lives of Good Men may be the most significant Ingredients of the Composition. If you do, I wish you the Satisfaction of *Time well spent* in such harmless Company.

I have nothing to add, but that you must have the *Clock of Time* set right with you, by CHRONOLOGY, if you would be an Understanding Traveller in *History*. For the *Chronology* of the Bible, I can refer you to none so well as to a *Whiston*, whose Decisive Searches do supersede all the Trouble of repairing to those who have writ before him. And for the *Chronology* of all Ages, our *Tallentis* has by his *Tables* prepared such a *Feast* for you, that you will have little Need of repairing to any other *Quarter*. An *Usher*, a *Calvisius*, a *Baily*, will enrich your Library ; and it may be worth your while to have them at hand upon Occasion. But for a *Daily Recourse*, you can have nothing at hand more Expeditious, or more Comprehensive, than the *Tthesaurus Chronologicæ* of the Gentleman, whose Name was very truly Anagrammatized

matized into *Sedulitas* ; in which Quality I wish you may make a *Pattern* of him.

That your Library may be furnished with a *Magazine of History*, to which you may continually go for every thing that your Mind may lead you to, the, *Theatrum Humanæ Vitæ*, of a *Zuinger*, in the last and large Edition, is one of the Best that I can advise you to. For *Occasional Readings*, you may do well to divert yourself with *Camerarius* his *Horæ Subcensivæ* ; with *Prideaux*, his *Connection* ; and with such Things as *Wanly*, his *History of Man* ; and *Cambdens Remains*. I would have added, a *Montfaucon* his *Antiquities Explained*, if I could have told you, how to come at so costly a Collection. But I may add, *Lewis's Hebrew*, *Kennet's Roman*, and *Potter's Greek Antiquities* as worthy your Having and Reading.

But for a yet more *Immense Treasure of History* and of all that belongs unto it, *Hofman* has a *Lexicon* for you in Four stately *Folio's*, which alone may be called, *A Library*. The *Great Historical Dictionary* now appearing in English, has been growing from *Stephens's Time*, thro' the Hands of *Loyd*, and *Moreri*, and others, till at last, an odd Man by hurting and mangling of it, and making some *Additions* (whereof many are none of the best,) unto it, has obtained that it must go under the Name of *Collier* : A Fate quite the Reverse of what has befallen *Calepine*. It should with all its Faults be in your Library ; But then, The *Critical History of Bayle*, if you can be enriched with it, will not only correct many of the Faults in that, but also be for you almost another *Library*. 'Tis a Work to be wondred at ! Only guard against

gainst the *Manichæan* Sophistry, sometimes appearing in it.

And here it may be a proper Time for me to say ; When you see such astonishing Effects of *Erudition* and *Application*, produced from the Sons of Men, as you will find in some that *have been* (and others that *might be*) mentioned, Let the Sight still produce from you some due *Acknowledgements* of the Glorious GOD ; My GOD, I adore thy Power, thy Wisdom, thy Goodness, Conspicuous in these Wonderful Performances !

But for the Close of all, I will give you this One Hint of a more general Importance. There are Books, which for the Grateful Stores of Learning amass'd in them, I can't but wish, that you would in the *Parentbeses* of your Studies, often repair unto. Those which among these, I would more particularly single out for a Recommendation to you, are, the, *De Veritate Religionis Christianæ*, of a *Grotius* : The *Demonstratio Evangelica*, of a *Huetius* ; The *Theologoumena*, of an *Owen* ; Every Thing of an admirable *Hosſinian* ; or *Heidegger* ; The *Apology* of an *Hakewel* ; The *Miscellanea*, and *Meletemata*, of a *Witsius* ; *Parker* on, *The Croſs* : *Baſnage* his *History of the Jews* : Adding, the *Origines Sacra* of a *Stillingfleet* ; the *Court of the Gentiles*, of a *Gale* ; and the, *Antiquitates Biblicæ*, of a *Dietericus*.

§. 12. Even while you are yet in your *Early Youth*, and but in your Course towards the *Fair Havens of Theology*, at which I am now quickly to Land you, I would advise to Two Things, whereof

whereof you will certainly find an inexpressible and almost incredible Advantage.

One Thing that I advise you to, is This. Keep your QUOTIDIANA. I mean Have your *Blank Books*, in which *Note* with your Pen, for the most Part *Every Day*, [Let there be, *Nulla Dies sine Linea* !] Some *Notable Thing*, which in Reading you have newly met withal. By this Action you will fix the *Valuable Notion* in your Mind : And in a few Years, you will have a *Treasure*, from whence as a *Scribe instructed for the Kingdom of Heaven*, you may bring out *Things New and Old*, and have agreeable *Grains of Salt* for all your Discourses. You will not for this, Use the *Unequal Way*, of entring the Riches, of your *Quotidiana*, in Pages with the *Titles of a Common-Place* at the Tops of them, whereof some will be soon *Crammed*, and others remain *Empty*, perhaps all your Days : But, *Enter the Things as they come*, with only affixing the *Number* to them : And have, at the End of the Books an *Alphabetical Index*, of the *Matter*, with the *Number* at which it is to be met withal. Here you will anon have an inexhaustible *Magazine* ; and if you live to *Old Age*, you will find, that, like *Old Photius*, you have prepared an *Hive* then to live upon : I will not say, you will be quickly as rich as *Cræsus* ; for poor *Cræsus* will have no Riches comparable to what you will have in your Collections.

Another Thing that I advise you to, is This. Form a SODALITY. What I mean, is, Prevail with a Fit Number, [*Six or Seven* may be a Competency, or Fewer, if you can't find so many,] of Sober, Ingenious, and Industrious Young Men,

to Associate with you, and meet One Evening in a Week, for the spending of Two or Three Hours, in a Profitable Conversation. At this Interview, Let there be always a sort of Director, who shall propose this Question, (and see, that without needless Digressions and Excursions it be kept close unto,) *What Remarkable and Memorable Matter has occur'd in late Studies, that is thought now to be offered ?* Let the Question be Articulated, and more particularly and successively turn upon these Articles. I. What in *Philology* ? II. What in *Philosophy* ? III. What in *Geography*, and the rest of the *Mathematicks* ? IV. What in *History* ? V. What in *Illustrations of the Sacred Scriptures ; Or, Biblical Curiosities* ? Let each Person, in what Order they shall agree upon, give his Report as *Concisely* as may be. But it will not be expected, that each Person should be prepared, at every Time, with something on every Head : It is enough, that he bring in, for that Cell, which he happens to be best furnished for. All *Altercations*, and all *Impertinencies*, are to be forever banished from these *Communications* of the *Society*. But how much could I wish, that you could gain one Quarter of an Hour in the close of all, to relate, *What rare Flight or fine Stroke of the Christian Asceticks, has been met withal ; and what for the Animation of Practical PIETY ?* Behold, a way to clench the Nails that have been struck into your Minds ; and a Compendious and Charitable Course to come at the *Wealth*, which the *Diligence* of your Brethren has made them the Owners of ; together with the generous Pleasure of making them the Partakers of yours. 'Twill have a Tendency also to quali-

fy you for *Useful Conference* in *other Company* ; and make you a *Speaker*, whose *Words* may always be as the *Choiceſt Silver*, and as *Fruits* from the *Tree of Life* to ſuch as you *Converſe* withal. It was a *Remark* that *Plato* made a good while ago ; *That the true Manner of Teaching Sciences, is by Con- verſation.* And, *We never well underſtand a Truth, if we are not in a Condition on all Occaſions to make it known unto ſuch as are for the receiving of it.*

Because of its being ſomewhat *Akin* to *This*, and becauſe we are juſt now entring upon the *Study of DIVINITY*, I will, tho' there may ſeem almoſt ſome *Anticipation* in it, here *Transcribe* a *Paſſage* from the *PATERNA*, of One whom it may be, you are not wholly a *Stranger* to ; and who was himſelf but a very *Young Man*, when he was engaged in the *Projection* referr'd unto.

' I ſingled out a Number of *Students*, who had
' paſſed thro' their *Cuſus*, in *Philosophical* and
' *Academical* *Studies*, and were juſt entring into
' the *World*. Theſe *Young Gentlemen* met once
' a *Week* at my *Study* ; where we carried on a
' *Course of Diſputation* upon the *Body of Divinity*.
' In the ſeveral *Common-Place Heads of Divinity*,
' where any notable *Controverſy* had been manag-
' ed in the *Church of GOD*, we had a *Solemn*
' *Diſputation* on the *Controverted Queſtion*. In this
' *Diſputation*, I was always the *Moderator*, and ſtill
' concluded with a *Diſcourſe*, which by *Argu-*
' *ment* eſtabliſhed the *Truth*, defended by the
' *Reſpondent*. But, becauſe upon every *Head of*
' *Divinity* there were *Multitudes of Queſtions*, not
' ſo worthy of a *Solemn Diſputation*, Theſe I labo-
' riously gathered up, and giving them to the
 Society,

Society, at some our Meetings, we came all pre-
 pared, with *Brief, but Strong and Proved* Answers
 to them ; which we accordingly delivered in
 our Order. The *Benefit* of these Exercises, we
 found **Unspeakable !**

§. 13. All this while I have been proposing to
 bring you on towards the *Evangelical Ministry*,
 and the Study of **THEOLOGY** for it and in it,
 after such a Manner, as to render you a *Skilful*
Artist for the Work of your **GOD**.

Now, Surely it is not at all Congruous to Study
Divinity upon any other than *Divine* Principles :
 But when you are in the Approaches of **THEO-**
LOGY, more particularly fixing your Purpose,
 to be [*If the Lord will !*] a **MINISTER** of the
 Gospel, it is necessary, that since you *Desire a Good*
Work, it may be upon a *Good End* that you do it.
 Let such Noble Considerations as these, have their
 Influence upon you.

'A **WORK** I have now before me, wherein
 I am to be perpetually rendring *Acknowledgments*
 to the Glorious **GOD**, in *Enquiries* for, and *Con-*
fessions of, the *Truths*, of His Holy Religion ;
 and procuring *Acknowledgements* to Him from
 others, by acquainting them with such *Truths*,
 and perswading them to that **PIETY**, which
 they are thereby to be led unto.

'A **WORK**, whereof the Main and the Next
 Intention is, To restore the *Throne of* **GOD** in
 the Soul of Man, and bring the Sons of *Death*,
 into the *Life of* **GOD**, and into those Methods
 of **PIETY**, wherein they will *Glorify* **GOD** and
Enjoy Him forever.

‘ A WORK, whereof the *Grand Aim* is to exhibit the *Glories* of a *Lovely REDEEMER*, of whom, *How Great is the Goodness and the Beauty!* And fill up His *Mystical Body* by bringing in to Him, those whom His *FATHER* has given to Him; and whose coming under the *Shadow of His Wings*, was the *Joy* set before Him, to Comfort Him in His *Travailing Agonies*.

‘ A WORK, which is to turn the Children of Men from *Darkness* unto *Light*, and from the *Power of Satan* unto *GOD*; and Instruct, and Assist, and Animate the Children of *GOD*, in *Choosing*, and in *Doing*, the *Things* that please Him, and Raise *Living Temples* for *GOD*, and fill them with His *Glory*.

‘ In fine, A WORK, which, if done with all *Good Fidelity* will in a *Future State* be followed with astonishing *Recompences*. — *Thy Work shall be Rewarded, saith the Lord!*

Unto this WORK, as a *Work* that indeed carries its own *Wages* in it, and a *Work* which on these *Illustrious Accounts*, no other *Calling* may be compared unto, you will now bring yourself under a most Solemn *DEDICATION*. With an *Heart* marvellously set upon this *Work* of *GOD*, Humbly thus Declare unto Him. *Glorious GOD*, *Owning myself* utterly unworthy of such a *Favour*, I desire to *Devote myself* unto the *Service* of my *SAVI-OUR*; and I entreat of Thee graciously to *Accept of me*. *Sensible* that I can do nothing, I *Resign myself* up unto thy *Holy SPIRIT*, O my *GOD*, and my *SAVIOUR*, that He may *Possess me*, and *Furnish me*, and *Quicken me* for Thy *Service*; and carry me thro’ all that I may be called unto. And since all *Opportunities* to Serve
Thy

Thy Kingdom in the World are entirely at thy Dispose, I Rely upon thy Providence to find out Opportunities for my doing of Good ; Resolving with thy Help, to be satisfied with what I shall see the Thing appointed for me.

Being brought under such a Consecration to GOD, Now proceed in your Preparation for the Service of the Sanctuary. In which, as you pass along, I cannot but wish, that the Admirable *Wisfius*, his Oration, *De Vero Theologo*, might be so considerably Read by you, as to leave a deep Impression upon you.

It is a Speech of *Jacob Alting*, with which I am Willing your Mind should be deeply tinged ; *Majus est in Ecclesia aliquid dixisse, quod ad ejus Edificationem pertineat, quam summa inter Homines Gloria, et Potestate gavisum fuisse.* And I will hereupon mind you of it, That One of the greatest Personages (an Archbishop and a Lord keeper) in the English Nation once uttered this Memorable Speech ; *I have passed thro' many Places of Honour and Trust, both in Church and State, more than any of my Order in England, for Seventy Years before. But were I assured, that by my Preaching I had Converted but one Soul unto GOD, I should herein take more Comfort, than in all the Honours and Offices that have ever been bestowed upon me.* You are entering upon a Work, that will keep you continually in the Way of this Incomparable Satisfaction ; And, I hope, that you will Rejoyce in the Way of bearing Testimonies for GOD, more than in all Riches ; and that the Saving, or Enlightening and Edifying of One Soul at any Time, will be a Matter of more Joy unto you, than if all the *Wealth* of *Ophir* should flow

flow in upon you. If such Men of Quality, as George the Prince of *Anhalt*, and the Lord of *Chandieu* who goes under the Hebrew Name of *Sadeel*, and the Noble *John Alasco*, (to say nothing of *Titus*, to whom they assign a Noble Extraction among the *Cretians*.) counted themselves gloriously Enriched in Opportunities to Preach the Unsearchable Riches of *CHRIST*; Yea, Or if the most Opulent Monarch that ever *Israel* had, even *Solomon* in all his Glory, has assumed the Title of, *The Preacher*; It was no Diminution unto their Quality, to be employed in a Work of this Importance. I will not say, You are taken in among the great Men of *Achaia*, but more than so, *GOD* raises the Poor out of the Dust, and sets you with the Princes of His People, when He thus employs you. It pleases me, when I read such a Passage as this drop from the Pen of, a Person of Quality, in his, *View of the Soul*. 'It is certainly, the Highest Dignity, if not the Greatest Happiness, that Humane Nature is capable of, here in this Vale below, to have the Soul so far enlightened, as to become the Mirrour, or Conduit, or Conveyer of *GOD's Truth* to others.

But then, *Be Arm'd!* *Be Arm'd*, as a Good Soldier of *JESUS CHRIST*, for an Employment, wherein Grievous Discouragements, Heavy Difficulties, more than can be Numbred, are to be looked for; and Things to be endured, whereof 'tis well for you that you may say, *I know not the Things that shall befall me!*

Be Armed, for a Warfare, wherein you will have Wonderful Temptations assaulting of you, repeated on you. I need not quote an *Ecclesiasticus*,

to tell you so. What Low, and Mean, and *Streight* Circumstances for this World, must you probably be confined unto? What Mischiefs from the Un-
godly and Unrighteous Men that fill this World, will your Appearances for the *Cause of GOD*, probably bring upon you? In short, you will find yourself entred into a *Wine-Press*; and I must give you *Austin's* Advice, *Prepara te ad Pressuras*: But let every One of your *Pressures* fetch *Good Liquor* from you. Yea, I will *Fore-warn* you of it, That if you move at all out of the Common Road with singular Activities, I believe, you will hardly ever be engaged in any *special Service* for the Kingdom of GOD, but you shall either just before it, or after it, meet with some *special Trouble*; Either in some shock upon your *Health*; Or, in some Storm of Groundless and Senseless *Obloquies* among the People; Or, (which is often, *the Worst of all*,) some horrid *Colaphisations* from the *Wicked Spirits* on your Mind, strangely filling you with *Consternations*, and *Confusions*, which be they never so *unreasonable*, yet will be *Intolerable*. There may be some *special Revenge* of Satan in these Molestations upon you, for the *special Service* to CHRIST, at which he is enraged; But there is the *Wisdom* of our Faithful REDEEMER for *Holy Ends* permitting and ordering of them; Especially to keep you in the Dust, & in the midst of continual *Annihulations*, that the *Strength* of your Glorious Lord, may be *Conspicuous* in the *Weakness* which you find yourself reduced unto. But now, in the *Forsight* of all this, can you bravely Resolve; O my SAVIOUR, *Tho' I foresee that I shall be exposed unto many Things as uneasy as many Deaths, if I go on to*
L:7

lay myself out for the Service of thy Kingdom, yet, with thy Help, I will go on ; I will do it unto the Uttermost. And I will cheerfully Rely upon Thee, to make me a Conqueror, and more than a Conqueror, over all. I Believe and I am sure, that the Issue will be Glorious !

My Son, The Spirit of Martyrdom is upon thee : Thou shalt be crowned among the Martyrs of the Lord.

§. 14. Can a Man be a Thorough Divine without Reading the SACRED SCRIPTURES ? No, Verily ; Not so much as a Common Christian. Read them, Child ; I say, Read them, with an Uncommon Assiduity. To Dig in these Rich Mines, make it your Daily Exercise. Hold on doing so, until you are, I will not say, *Bonus Textuarius*, but until you are, *An Eloquent Man, and Mighty in the Scriptures.*

To this Purpose, My Advice to you is, That it be your Practice, to Read the Sacred Scriptures in the Porismatic Way ; Or, with a Labour to observe and educe, the Doctrines of Godliness, which this inexhaustible Store-House of Truth, will yield unto them that are seeking after it. Make a Pause upon every Verse, and see what Lessons of Piety are to be learnt from every Clause. Turn the Lessons into Prayers, and send up the Prayers unto the GOD, who is now Teaching of you : *As Arrows from the Hand of a mighty Man*, send them up with Lively Ejaculations unto the Heavens. What Exercise can be more Enlightening, more Sanctifying, more Comfortable, than such an Intercourse, of GOD uttering His Voice, and, Lo, a mighty Voice ! — unto you, and your Holy Returning of it, unto Him, in such Echo's of Devotion ! I will say

say this for your Encouragement. In your *Searching of the Scriptures*, you will forever have *something that is New* to entertain you. They are a *Treasury*, which (beyond that at *Venice*) you cannot reach to the *Bottom* of. *Austin* in his *Epistle to V. lufius* has not said a *Thousandth Part* of what may be said, about fetching still every Day *fresh Entertainments* and Advantages from them, after one has already Spent an Age in the Study of them. The Jews have *Reason* on their Side, when they say of the Scripture, *Versa eam, et Versa eam, nam omnia sunt in ea.*

I will Refine yet a little further upon this *Proposal*; And, I will shew you an *Excellent Way*, how in *Reading of the Sacred Scriptures*, you may make an *Admirable and Effectual Application* of the *Leaves*, which are for the *Healing of the Nations*; and have the inestimable Blessings of, *An Healed Soul*, conveyed unto you. What I intend is my *Spencers Direction*: *Premissis Pius Precibus, Affectum Scriptorum Sacrorum Devota Attentione observent, eumque Affectum assumere studeant.* The Holy Men of GOD who wrote this astonishing BOOK, were moved by His Holy Spirit, in it, and for it; and the Spirit of Holiness at the Time of the Inspiration made suitable Impressions on the affections of His Faithful Servants. When the Holy SPIRIT with His Afflations, disposed them to write what we have in our Hands, He doubtless produced in their Hearts, those *Motions of PIETY*, which were agreeable and answerable to the Matter then flowing from their Pens: They are very *Legible*, and a *ordinary Capacity* may discover them. These *Motions of PIETY*, in the Soul; — By these Things

Men live, and in all these Things is the Life of your Spirit. Now, Do you lay One Sentence, and then Another, and so a Third, of your Bible before you. Find out, which of these Affections is Obvious and Evident, in the Sentence under Consideration. Try, Strive, Do your Best, that the same Affections may Stir, yea, Flame in your Soul. Be Restless, till you find your Soul Harmonizing and Symphonizing, with what the Holy SPIRIT of GOD raised in His Amannensis at the time of His Writing. Be not at Rest, until you find your Heart-strings quaver at the Touch upon the Heart of the Writer, as being brought into an Unison with it, and the Two Souls go up in a Flame together. Consider what Affections of PIETY are plainly discernible in the Word that is before you; and then, with a Soul turning unto the Lord, assay to utter the Language of the like Affections. E're you are aware, you will be caught up to Paradise; you will mount up as with the Wings of Eagles! I have had Opportunity elsewhere to say, ' If I constantly affirm this, That all the Commentators in the World, are poor Things to interpret the Bible, in Comparison of an Illiterate Christian, thus coming with a sanctified Soul, to make his Practical Commentary; I could quote a very great Person, who will not leave me alone, but will affirm, Commentarius sine hac Adminiculo (pio Sacrorum Motuum scrutinio) Conscriptus, est Vere Commentarius, et Nomine, et Omine talis, id est, Commentis cerebri refertus. Among all the Hermeneutic Instruments for the opening of the Scriptures, We may say of This; There is none like it.

The *Commentaries* of our *Henry* on the Bible, have out-done most that we have yet had, in this Regard : The SPIRIT which dictated the Sacred Scriptures, operating on the Mind of the Commentator, in the Dispositions and Observations of *Experimental Piety*. The *Erudition* also appearing, without Affectation of *Appearance*, in them, is far from Contemptible. I wish you furnished with them. What is done by *Pool* and his Continuator, is highly Valuable ; and may be of Use, not only for *Occasional Inspection*, but also for *Diurnal Meditation*. How Happy should we have been, if an *Hutcheson* who has done so well on *Job*, and on the *Smaller Prophets*, and on *John*, had left us the like Operations on the rest of the Bible ? Or, if a *Caryl* on *Job*, a *Greenhil* on *Ezekiel*, a *Burroughs* on *Hosea*, an *Owen* on the *Hebrews*, a *Manton* on *James*, and a *Jenkins* on *Jude*, were accompanied with others like them on the rest of Sacred *Pandects* ?

Being upon your *Daily Exercise*, I will add no more ; But this I would advise you, Wherever you in any *Reading* meet with a curious *Illustration* of a Text, Prize it, Sieze it, Enter it in Papers where you may design a Lodging for such inestimable Jewels. Like *Hezekiah*, have your *Treasures for Precious Stones* : And let these be such unto you. Get such an Amassment of them, that among them you may be like the King of *Tyrus* ; and Walk up and down in the midst of the Stones of Fire, when you are upon the Holy Mountain of GOD. One of these may be worth an *Ingot of Gold*, and a whole Discourse may be rendred Acceptable, by having such a *Jewel* studded in it.

§. 15. Let the Men who *Corrupt the Earth*, and have nothing but their *Cassocks*, to claim the Name of *Divines* for them, Sit in the Seat of the *Scorner*, and *Laugh*, and *Scoff*, at all *Systematical Divines* as long as they please, there are **SYSTEMS OF DIVINITY**, which I most seriously advise you, to be most intimately acquainted with.

And here, Either a *Wollebius*, his, *Manuductio ad Theologiam*, or, an *Amesius*, his, *Medulla Theologiæ*, or, a *Marckius*, his, *Compendium Theologiæ*; I would have you to get so into your *Head* [and, *Heart* !] as to be a perfect *Master of the System*.

Go on then, to Read with a strong Attention, the, *Synopsis Purioris Theologiæ*, of the *Leyden Divines*. *Usher's Body of Divinity* is Orthodox and Excellent; and is accommodated with the most agreeable Texts of *Sacred Scripture* upon every Article. For this, and all good Theological Purposes, get as much of, and be as much with, *H. Alting*, as ever you can. He has been called, *Theologus Scripturarius*, and every thing of his is Valuable: All that is done by that *Hund*, has much of *Heaven* in it. *Tuckney*, his *Praelectiones*, are an inestimable Treasure. So are those of *Prideaux*. The *Works* of an *Hemingsius* deserve a greater Title than that of *Opuscula*. The *Loci Communes* of *Arelius*, have uncommon Riches in them. *Edwards*, his *Theologia Reformata*, also will be no Contemprible Treasure for you, on all Occasions. You might Wonder at me, if I should forget *Calvin's Institutions*, to which the Concurrent Opinion of them that wished well to the Reformed Religion assigned a Preference before all the Writings that the

the Church of GOD has enjoyed since the *Apostolical*; as the well known *Distich* has informed you. Some that have written on, *The Creed*, are highly Worthy of being your Instructors. Particularly, a *Pearson*, and a *Witsius*. But after all, there, is nothing that I can with so much Pleroporie Recommend unto you, as a *Mastricht*, his *Theologia Theoretico practica*. That a Minister of the Gospel may be *Thoroughly furnished unto every Good Work*, and in one or two *Quarto* Volumes enjoy a *well furnished Library*, I know not that the Sun has ever shone upon an Humane Composure that is equal to it: And I can heartily Subscribe unto the Commendation which *Pontanus*, in his *Laudatio Funebris* upon the Author, has given of it. *De hoc Opere confidenter affirmo, quod eo Ordine sit digestum, tanto rerum pondere prægnans et tumidum, tanta et tam varia Eruditione refertum, ut nescia an in illo genere usquam Gentium exstet aliquid magis accuratum et elaboratum.* I hope, you will next unto the Sacred Scripture, make a *Mastricht* the *Store-house* to which you may resort continually. But above all things remember the Dying Words of this true Divine; which he uttered *Altissima Voce*, [And, I wish, all that study Divinity might hear it!] *Se nulla Loco et Numero habere Veritatis Defensionem, quam sincera Pietas et Vitæ Sanctitas, individuo nexu non comitetur.*

But, if you are laying in for a *Library*, there are Two or Three *Divines*, whose Works alone, will afford you a Copious *Library*, and you may on almost every Subject repair unto them, and see what almost every Writer has offered upon it. Such more particularly are, *Gerbard*, his, *Loci Communes*,

Communes ; and, *Voetius*, his, *Selectæ Disputationes, et politia Ecclesiastica*.

That you may have a general Insight into **POLEMIC DIVINITY**, and at once make a short Visit with Safety, to the Camp in the Valley of *Elah*, and see the *Men of Israel fighting with the Philistines*, you have much done for you in *Prideaux*, his, *Fasciculus* : But there are two little *Duodecimo's*, which for this Purpose are worth more than Twelve times their Weight in Gold ; These are the, *Turris David*, and the, *Turris Babel*, of the Wondrous *Alsted*. There is also a little Book in the English Tongue, *Sinclare*, his, *Truths Victory over Error*, which is worthy to be called, *Enchiridion Militis Christiani*. I will say nothing of a little Book published among ourselves under the Title of, *Supplies from the Tower of David*.

As for more particular *Controversies* in Religion, I will not perplex you with a Tedious Catalogue of what has been best Written on the several Controverted Points. You will not much trouble yourself with them, till the Providence of GOD call you to the Wars, and bring the Occasions for it.

However. that I may leave nothing untouched that you may look for, I will just say thus much. To encounter the *Romanists*, you will be admirably furnished in the *Panstratia* of a *Chamier*, or the *Synopsis Papismi* of a *Willet*, or the very learned Works of a *Jackson*. To confute the *Arians*, I commend unto you, a *Waterland*, and a *Guise*, and a *Pike*. To confute the *Socinians*, I commend an *Owen*, an *Abbadly*, and a *Cloppenburg*, and a *Stillingfleet*,

fleet, and a *Bisterfeld*. Upon the *Quinquarticular Controversies*, you'll see who's to Friend, in *Prin*, his *Antiarminianism*. To which, I would have you add, the *Veritas Redux*, of an *Edwards*. The *Antipedobaptists* have been confuted by such an Army of Writers, that except I should single out a *Baxter*, I can scarce tell whom to pitch upon for your Assistance. A little Conference Entituled, *Baptistes*, reprinted among us, will give you the Sum of the Matter. *Faldo* has done enough against the *Quakers*. For the *Theologia Gubernetica*, as 'tis called, I will only mention to you, The, *Politia Ecclesiastica* of a *Parker*; The *Altare Damascenum* of a *Didoclavins*; The *Fresh Suit* of a *Gillespy*; A *Baxter*, of *Episcopacy*; and a *Pierce*, his *Vindication of the Dissenters*; and an *Owen*, Of the *Nature of the Gospel-Church*.

But it is of the last Importance, that you be a **GOOD CASUIST**: And an *Ames*, in his *Casus Conscientiæ*, an *Alsted*, in his *Theologia Casuum*, a *Baxter* in his *Directory*, and a *Baldwin*, in his Book, *De Casibus Conscientiæ*, have done what will abundantly Qualify you to pass a *Judgment* upon the *Cases*, that may ly before you, and well distinguish the *Clean* from the *Unclean*, in your Discharge of your Ministry.

Abundance has been written, to recommend, *The Study of the FATHERS*: And it has been recommended by none more than some *Neotericks* and *Innovators*, who have had very *Indirect Intentions* in it, and hoped that the *Fathers* might help them with some Traditions, where the *Scriptures* failed them. What Attempts have there been therefore to set the *Epistles* of *Ignatius*, almost on
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the Level with the *Epistles* of our Inspired Apostles; while after all the learned Impertinencies, wherewith some would maintain the larger, and some the lesser Copies of those *Epistles*, and painful Disputations, on the Problem, *How many of them are Genuine* ; They are all of them *Impostures*, and not worthy of any Notice with you. What ado has there been, to set up, *The Apostolical Constitutions* as the most Valuable Part of the *New Testament* ; when they are evidently despicable and detestable *Forgeries* ; and the Collections of some Ignorant *Arian* in the Fifth Century ? You may be sure, that in the *Study of the Fathers*, I shall at least advise you to so much Knowledge of them, as *Daille* in his Excellent Book of, *The Use of the Fathers*, will instruct you in. But, tho' the *Fathers* had such *Errors*, that we may most sensibly Bless GOD, for His granting us the *Scriptures*, to be on all Accounts Better and Safer Guides unto us, and the *Fathers* themselves do times without Number urge us to take none but the *Scriptures* for our Guides, and their notorious *Deficiencies* in several Points of Literature, laid them under *Disadvantages* enough to pall and spoil our Adoration of them ! Nevertheless, there are those Writings of the *Fathers*, which I would have you no Stranger to. If you bestow a Perusal upon, the *Epistles* of *Clemens Romanus*, and the *Apologies* of *Justin Martyr*, and of *Tertullian*, and the Book of *Origen* against *Celsus*, you will do what I would have you to do. And I am willing you should look upon the *Dialogue* of *Minutius Felix* as one of the most celebrated Monuments of Antiquity. But how can I persuade you to peruse all the Folio-Volumes,

lums, of both the Greek and Latin Fathers? Indeed. I look on *Theodoret*, as the best Expositor of the Bible among all the *Fathers*; and there are very Notable and Refined Expositions often occurring in him; Yet I shall direct you to do little more than Consult him upon Occasion. I value *Chrysostom* almost as much as much as they tell us *Aquinas* did: Yet I shall only wish you to attend upon him in some Select Homilies; and, Consult him upon Occasion. I am not so enamoured on *Austin*, as (like *Jansenius*) to Read over all his Works ten times, and his Book, *De Gratia*, thirty times; I shall count it enough, if you go thro' his, *Confessions*, and his *Meditations*, and his *De Civitate Dei*, and some Numbers of his *Letters*. Scultet in his, *Medulla Theologiæ Patrum*, have given you such Abstracts of what has been written by many of the *Fathers*, as your Eye to good Purpose may dwell upon. But for a more agreeable and profitable Study of the *Fathers*, I shall propose, That you go thro' Dupin, his *Ecclesiastical History*: And where you find an Account of any Subject handled by any *Father*, which you have a particular Inclination to see what they say upon: Then turn to the Author, and seek for further Satisfaction.

§. 16. After all this Preparation for the Sanctuary, you are now coming to feed the Flocks on the High Mountains of Israel; Coming into an Employment among the People of GOD, in which, I wish you may prove like the Angel, in the Revelation, that came down from Heaven, and the Earth was lightened with his Glory. I am now going to bring you into the PULPIT: Which I hope, you

will ascend [as *Luther*, when he was much older than you, says, *he still always did!*] with a *Trembling Soul* ; and remembering that you are to stand, where, that which the Jewish Senator said unto the greatest Person among them, is what the People of GOD may say unto you ; *Non stas coram nobis, sed coram eo qui dixit, Fiat, et factus est Mundus.*

There is a *Troop* of Authors, and even an *Host* of GOD, who have written on, *The Pastoral Care*, from the Days of *Gregory*, down to the Days of *Gilbert* ; Yea, and since these, every Year some to this very Day. I cannot set you so tedious a Task, as to Read a *Tenth Part*, of what has been offered on the *Art*, and the *Gift*, and the *Method* of PREACHING. If you Read, the *Pastor Evangelicus*, of a *Bowles* ; Or, *The Preacher*, of an *Edwards* ; you will do as much this Way, as I shall at present ask you to do.

The *First Thing*, which I have to demand of you, is, That you entertain the People of GOD, with none but *Well-Studied Sermons* ; and employ none but *well beaten Oil*, for the *Lamps* of the *Golden Candlestick* : And be nothing like him, who was among the *Jews* called, *The Plagiarist Prophet*, and whose Punishment was not an easy one. Heaven forbid, that you should be one of those *Pitiful Parsons*, to whom there has been that Advice given for the Discharge of their *Pastoral Care* ; That *they should use other Men's Sermons, rather than make any of their own* : But in the Choice of these, use great Judgment, and not take an Author that is too much above themselves ; for by that, Compared with
their

their ordinary Conversation, it will too evidently appear that they are not the Authors of their Sermons. Tis true ; The Composures of them that have gone before you, may be of Use unto you, to supply you with Useful Hints for the Composing of your Sermons. And some have ingeniously asserted it, ' That a Man of Mean Abilities, may come ' to fall very little short of the Ablest Preachers, if ' he so carefully Peruse their Sermons, as entirely ' to digest them, and then, laying them out of ' his View, proceed in his own Way, and in his ' own Style, to deliver them. Let that be as Men please ; This I insist upon ; That when you are to Preach, you should go directly from your Knees in your Study to the Pulpit ; and when you are thus on your Knees in your Study, you should bewayl the Faulty Defects in your Life, which the Subject you are to treat upon should lead you to a penitent Confession of: Humbly bewayling it also, that your Sermon is no better fitted for the awful Service that is before you. Your Sermon must also be such, that you may hope to have the Blood of your SAVIOUR sprinkled on it, and His Good SPIRIT breathing in it. A Sermon likewise it must be, that shall discover you to be a Workman ; and be, like the Peace-Offerings of old, an Oblation, which, as the People of GOD have their share in it, so, 'tis presented unto the Glorious GOD Himself, the Great King, whose Name is Venerable. How such things as these, can be Compatible to stolen Sermons, or Concomitant with them, I cannot imagine !

I pass on, to advise you, That when you become a settled Preacher the Subject of your Sermons

may be so well chosen, as to do therein the part of a *Prudent and Faithful Steward*, who dispenses to every one their *Food* in the *Season* thereof; and a *Vigilant Watchman*, contriving such *Words in Season*, as will be *fitly spoken*. You may do well to go thro' the whole *Body of Divinity*, in a proper *Method*, and therein declare the whole *Counsel of GOD*. There are also some *Rich Portions*, and *Paragraphs* of the *Sacred Scriptures*, wherein the *SPIRIT of GOD* lays together an admirable *Variety of important Subjects*, which you may do well to handle, in the *Order* wherein He has provided them for you. But still, notwithstanding the *Connection* of your *Discourses*, I would have you leave *Room for Occasional Subjects*; and have your *Parenteses* of *Sermons* on such Things, as you may apprehend the *Necessities* of the *People* may more immediately and importunately call for. So, being as a *Thick Cloud* that has *Water bound up* in it, you shall (as the *Ancients* expounded that *Passage in Job*) distil it in *Drops*, *Juxta Exigentiam Auditorum*. That you may be led from time to time unto such *Subjects* as may best answer the *Designs* with which your *Ministry* is to be carried on, you must have your *Eyes ever towards the Lord*, and with *Solemn Supplications* look up to Him, who *Ministretb Seed to the Sower*. But let me particularly commend one piece of *Discretion* unto you; which is, That you may be so *laid in Aforehand*, as never to be at a *Loss*, what *Subject* your *Studies* are to proceed upon. From the *Want* of this *Provision*, how often have I known a *Preacher* spend almost as much *Time* in determining what *Subject* he should preach upon, as there
need

need go for the making of a *Sermon* upon it ! But I very much Object against your being *too long upon a Subject* : Which way of tedious Amplification, must needs leave much of the *sacred Field* unplough'd upon, that is too rich to ly always neglected ; and produce many Sermons as *little to the Text*, as I suspect many of that *German Divine's* were, who undertook to go over the whole Book of *Isaiab*, and was no less than *Twenty Years* on the *First Chapter* of it.

And here, I cannot go any further, until I have given you my Sentiments upon something that calls for a great Consideration with you.

Among all the Subjects, with which you *Feed* the People of GOD, I beseech you, Let not the true *Bread of Life* be forgotten ; but exhibit as much as you can of a Glorious CHRIST unto them : Yea, Let the *Motto* upon your whole Ministry, be, CHRIST IS ALL. It has been among the *Grievous Things*, which I have seen in the Days of my Pilgrimage, that not only in some of the most celebrated *Sermons*, which we have seen published on the most Illustrious and Memorable Occasions, a CHRIST is (not one *Tenth Part* so often mentioned, as He is only in the *Ten* first Verses of the First Epistle to the *Corinthians*, I say) not so much as *once* mentioned ; but also some of your Great Men have it related of them as an Instance of their *Wisdom*, that they gave it as their Advice unto Ministers, *That they should not Preach much about the Person of CHRIST*. I have thought ; Would a Blessed PAUL have uttered such a Word ! A PAUL, who said, *I determined*

to know nothing among you, save JESUS CHRIST, and Him Crucified. It is reported by some Travellers, That in the Mahometan Moschs, there are sometimes whole Sermons on the Glories of a JESUS. And shall they who call themselves *Christians*, and would be honoured as *Ministers of the Christian Religion*, preach as if they were ashamed of making the Glories of a JESUS, the Subject of their Sermons ; and so rarely introduce Him, as if it were an Indecent Stoup to speak of Him ! GOD forbid ! I make no Doubt of it, That the almost Epidemical Extinction of True Christianity, or what is little short of it, in the Nations that profess it, is very much owing to the inexcuseable Impiety of overlooking a Glorious CHRIST, so much in the Empty Harangues, which often pass for Sermons. Alas, That there should be so many Preachers, (I can't say of the Gospel !) to whom there might be commended as proper for them, the Treatise Entituled, *Parænesis ad Pseudo-Evangelicos nostri Sæculi, de CHRISTO DEO ipsis IGNOTO* ! The Holy SPIRIT of GOD forever aims at nothing more, than what our SAVIOUR has declared in that Word ; *He will Glorify me* : And that Holy SPIRIT withdraws from the Ministry, which has in it little Concern to Glorify Him ; and it is therefore an Unsuccessful Ministry. Let your Performance in the Pulpit be what it will, I must freely tell you, *Non sapit mihi, nisi sonuerit ibi JESUS*. What I wish for and urge to, is This ; That your Knowledge of the Mystery of CHRIST, may Conspicuously shine in your Sermons ; and that it may be esteemed by you, as a Matchless Grace given you, if you may Preach the Unsearchable Riches

Riches of CHRIST unto the World. The *Heavens do Praise that Wonder* ; the *Angels in the Heavens* are swallowed up in the *Praises* of that *Wondrous ONE* ! Be, like *Them*, never so much in your Element, as when the *Person*, the *Offices*, the *Benefits*, the *Example*, the *Abasement*, and *Advancement* of a **GLORIOUS CHRIST**, are the *Subjects* of your *Sermons* ; yea, reckon that the *Truth* is not well discerned, nor the *Word of Truth* well divided, until you have the *Truth as it is in JESUS* ; HE is that *Light of GOD*, in which you will *See Light*, and every *Truth* will be set in its *True Light* before you. In every *Article* of the *Treatises* which you bring into the *Assemblies of Zion*, ponder upon This ; What *Aspect* a **GLORIOUS CHRIST** has upon the *Truth* now before you, and let your *Hearers* be made sensible of it. Yea, Whatever *Point* you are upon, Think, *What is there in my SAVIOUR*, which this *Point* leads me to think upon ! If you Preach on the *Evil of Sin*, and the *Misery* of Man fallen by Sin, still carry your *Hearers* to their mighty and only **SAVIOUR** ; When you Preach on the *Duties* of a *Godly*, and *Sober*, and *Righteous Life*, still carry your *Hearers* to their **SAVIOUR**, as not only affording a *Pattern* for all those things, but also as *Offering to live*, and *act*, and *work* in them, as a *Principle of Life*, by which alone they can live unto **GOD**. Let me tell you, to take the *Way of Norris and Company*, to come at the *Love of GOD*, without a **CHRIST** by the *Law of the Spirit of Life in us making us free from the Law of Sin and of Death* ; Verily, 'Twill never do ! A Mahometan *Abubeker*, in a *Self taught Philosopher*, has as high *Flights of Divinity* as many of these *Divines*.

Divines. Be a *Star*, to lead Men unto their SAVIOUR, and stop not until you see them there: Be assured of this ; The Infinite SON of GOD is ineffably dear to His Eternal FATHER ; And our SAVIOUR has given us this Assurance, *If any Man serve me, him will my Father Honour.* If you set yourself above all things, to *Glorify* the CHRIST of GOD, and affect yourself and others with His, — *How great Goodness and Beauty !* And use all the Methods you can devise, that He may be *Exalted, and be Extolled, and be very High*; you will be taken in among the *Favourites of Heaven*, and be a *Man greatly Beloved*. The Angels who with a perpetual Veneration and Astonishment, stand about His *Glorious High Throne* ; the *Ministers* who *Do His Pleasure*, and are never so well pleased, as when they see Him *Glorified* ; These will with Delight look upon you as their *Fellow Servant*, and will at His Orders be on the Wing to do *marvellous Kindnesses* for you.

But then, I must herewithal advise you, That the *Genuine Doctrines of Grace*, be all of them always with you, as the very *Salt and Soul* of your *Sermons* : They will be *Putrified Things* without them ! Assert always the *Necessity of Turning, and Living* unto GOD ; and yet such an *Impotency* in the wounded and corrupt Faculties of Man, as renders a *Supernatural and Regenerating Work* of *Sovereign Grace*, necessary for it. Show People how to plead the *Sacrifice* of our SAVIOUR, that they may be *Forgiven*, and how to lay hold on His *Righteousness*, that they may be *Accepted* with GOD. Show People how to *Overcome*,
and

and Mortify, and Crucify their *Evil Appetites*, by repairing to the *Cross* of our SAVIOUR ; and how to derive *Strength* from Him for the *Doing*, and the *Bearing* of all that they are called unto. Show the People of GOD, how to take the Comfort of their *Eternal Election*, and *Special Redemption*, and *Ensured Perseverance* ; and at the same Time fetch mighty *Incentives* to *Holineß*, from those *Hopes*, which will forever Cause those that have them to *purify themselves*. *Gospellize* to them all the Commandments of the *Law*, and show them how to obey upon the Principles of the *Gospel* : And how the *Precepts* of the Gospel are also so many *Promises* of it. With a strong Application Study the *Covenant of Grace*, and let the Spirit of that *Covenant* animate and regulate all your Performances, when you *Bless the Lord in the Congregations*. In these Truths there are the *Articles*, which the Church either *stands* or *falls* withal. They will be the *Life* of your Ministry : Nor can the *Power of Godlineß* be maintained without them. The *Loss* of these Truths will render a Ministry *Insipid* and *Unfruitful* ; and procure this Complaint about the *Shepherds*, *The diseased ye have not strengthened, neither have ye brought again, that which was driven away*.

That you may be well versed in these Truths, it will be requisite, that your *Main Reading* may not be of such Books that have been much in *Vogue*, since *Real* and *Vital* PIETY has been so much Banished out of the World, but are as *Lame* in these Points, as that which is [*unjustly* and *unsafely* enough] Entituled, *The Whole Duty of Man*. There is a *Set of Books* which of late Years have

brought in a *Fashionable Divinity* ; with the Authors whereof, I cannot but be in as Ill Terms, as *Gildas* was with his British Clergy, when with him a Man was, *Non eximie Christianus*, who did not call them rather the *Betrayers*, than the *Ministers* of the *Gospel*. I can by no means wish you to take your *Divinity* from them ; or to be unacquainted with the *Castigations*, which GOD has raised up one of *their Church* [an *Edwards*, I mean,] to bestow upon them. In short, If a Book that pretends to describe the Way of a *Sinners Reconciliation* unto GOD, says nothing of, *By the Obedience of One, many made Righteous* : If a Book that pretends to direct a *Christian Life*, says nothing of a *Conversion* to GOD, and of being *Joined unto the Lord*, thro' His *One Spirit* Quickening of us : And if a Book [that shall be written perhaps by One who hath subscribed our *Thirty Nine Articles*,] dresses up our Doctrine of *Predestination* in the *Fallacious* and *Invidious* Terms, and the *Bearskins* in which it is now commonly Exploded, and proclaims the Author did not *Believe* in his *Heart*, the *Articles* and *Homilies*, which his *Prevaricating Hand* made a Subscription to, [Or if it be a Book that shall any where spitefully link *Rome* and *Geneva* together :] *Hunc tu, studiose, caveto*. I had as good plainly say, Let not *Scott*, and *Company*, be the *Men of your Counsel*.

You may Expect, that I should more Positively say, What English *Treatises of Practical Divinity*, I would commend unto you. But here I am encumbered as *Hewelius* was, when he would have so partitioned his accurate *Selenography* as to have done

done Justice unto the Names of all the more illustrious *Astronomers*. Yea, so Great is the Army of them who have published the True Gospel, that I cannot pretend unto the long List of them that have come to the Help of the Lord. However, there are a few that must be particularized for you. More particularly then, If you would see the Covenant of GOD and the Gospel in an Evangelical Exhibition of it, Let Strong on the Covenant (tho' under the Disadvantages of a Posthumous Work) be precious to you as the *Golden Wedge of Ophir*. If you would see Sound Doctrine, the Works of an Owen have it for you : And I am glad to see, how much esteemed they are in the North-British Universities. You have a *Goodwin* that will place you among the *Children of Light*, and will give you the very Marrow of the Doctrine which is according to Godliness : He often soars like an Eagle ; Perhaps, you would have been content, if sometimes a little more Concisely. Every thing of a *Polibil*, is Evangelical and Valuable : Especially his, *Speculum Theologiæ in Christo*. When your Heart and your Pen want the Holy Fire to be quickened with you, a *Baxter* will bring you a Coal from the Altar for it. Yea, to fetch a Metaphor from another Element, he may be called, as you may remember who was of old, *An Ocean of Divinity*. To say of that very Great Man, *That if he had not meddled in too many things, he would have been esteemed one of the Learned Men of the Age*, 'tis to speak a Thing which I don't well understand : For his meddling in so many Things, and writing more learnedly upon the most of them (except his *Expositions*) than the most of them who have written

upon perhaps but one or two of the Things, to me renders him *One of the most Learned of the Age.* In a *Charnock* you will have *Substantial Divinity*, and of the Right sort. A *Bates* will treat you with *Angels Food.* An *How* will set *Manly Religion* before you. In a *Flavel*, you will find the true Savour of Plain, Lively, Useful Preaching. What a *Collings* has written on *Providence*, is well performed. And what a *Ford* has written on, *The Spirit of Bondage and Adoption*, is as fine as any thing I have seen for, *the Experimental.* And, tho' a *Doolittle* may not pass for one of our *Greatest Men*, yet having in his Book on the *Catechism*, given us the *Body of Divinity* all in a Flame, I am willing that it should be, [what *Zoroaster* called his famous Book, *Zundavesta*, which, tho' written above two and twenty Hundred Years ago, we still have in our Hands,] a *Fire Kindler* for you, and put you in the Way after an Awakening Manner, to set *Conscience* about its Work, when you come to that *Application*, with which your *Sermons* are still to be enlivened. If you go further back, and even up to a *Perkins*, you will find in many Treatises, that *Good old Puritan Divinity*, which the Honours of, *The old Way*, belong unto : And, *No Man having drunk that old Wine*, and such Books, as the *Christians Daily Walk*, of a *Scudder*, will much desire the new, but he will say, *The old is Better.* If we mean to go to Heaven, we shall not miss our Way by having *Isaac Ambrose* in our Company. I say nothing of a *Preston*, and a *Bolton*, and a *Capel*, and a *Fenner*, and a *Rogers*, and a *Sibbs*, and an *Hall* : All highly Valuable. But I cannot forbear saying, the Writings of the *Dyke's*, (both
Daniel

Daniel and *Jeremiah*) have a singular Flavour and Vigour in them. Every thing of an *Arrowsmith*, is admirable. A *Gurnal* will furnish you with a *Magazine*, of Good Things. Of an *A. Burgeß*, I may say, *He has written for thee Excellent Things*. A *Reinolds* too must be taken into the List of them, who have written what none will Repentt he Reading of. His Preparations are *Fat tings full Marrow, Wincs from the Lees well refined*. And some things of a *Burroughs*, especially his, *Moses's Choice*, will not make you complain, that you have lost your Time in Conversing with them.

In fine ; The Six Volumns of, *The Morning Exercises*, will give you such a *Variety*, both of *Matters* and of *Talents*, that I could wish you may not be without them.

I may not omit giving you the best Encouragement I can, to allow unto a Box of *North-British* Authors, a standing in your Library, and often resort unto it. The Jews have a Fancy, that when our Almighty Creator, bespangled the Heavens with the *Stars of Light*, He left a space near the *Northern Pole*, unfinished and unfurnished, that if any *After-God* should lay claim to Deity, a Challenge to fill up that space might Eternally confute it. But in the *Firmament* of the *Church*, that *Northern Part* which belongs to *Scotland*, has been illuminated with *Stars*, even enough to make a *Galaxy*. And tho' the assiduous Employments of the *Parish* and the *Pulpit*, which are enough to take up all the Time of their *Pastors*, have prevented, [which, 'tis a Pity !] the appearing of so many *Writers*, among them, as might otherwise have
dispensed

dispensed their *sweet Influences* to us ; yet their Pens have not been Idle. Of these we have several *Commentators* on the Sacred Scriptures : [Among which, a *Darham*, — especially on the *Commandments* ! And a *Weemse* long before him has given us a rich Amassment of *Biblical Treasures*, well worth your having.] We have several who have enriched us with *Bodies of Theology* ; [Among which, a *Scharpius*.] We have several *Champions* for the *Doctrines of Grace* ; [Among which, a *Rutherford*.] We have several *Historians* ; [Among which, I will not say, a *Spotswood*, so much as a *Calderwood* : and very lately, a *Woodrow*.] We have several *Defenders of the Gospel-Worship*, and the *Gospel Church-State* ; [Among which, a *Gelasspy*, a *Lauder*, a *Willison*, and a *Jameson*. The *Eagle-Ey'd* and *Miraculous Man* last mentioned, has also obliged us, with, *Spicilegia Antiquitatum*, which are invaluable, and preferable to a *Whole Vintage* of many other *Literators*.] We have several *Practical Tractators* ; [Among which, a *Gutbry*, and a *Clark*, and that Wondrous Youth, whose *Green Years* could not withhold from him the *Wisdom and Esteem*, as he wore the *Name*, of, *Gray* !] It had been some *Injustice* as well as *Ingratitude* in me, to have left these unmentioned. And if a *Burnet* might not have been thought a little too much *Anglified* for it, he should also have had a mention among the *Illustrious Pens of Scotland*.

About the *Way of Studying* a Sermon, I exhort you, That all be with a Spirit of PIETY, and therefore very *Prayerfully*, carried on. 'Tis no more than what the *Nature and Intent* of the Service

vice

vice highly calls for. First look up to Heaven, with Dependence upon a Glorious CHRIST, for His *Influences* and *Assistences* to carry you thro' what you have in Hand. Yea, Repeat the *Invocations*, with fresh *Elevations of your Eyes* to Him from whom *comes all your Help*, whenever you Return, after any Intermission of your Study upon it : O my GOD and SAVIOUR, *without Thee I can do nothing ; Help me, Help me ! Send forth thy Light and thy Truth unto me !* This will be equivalent unto the Practice of such Devout Men, as a *Bradford* and a *Cartwright*, Of whom they report, *They studied their Sermons on their Knees*. And when you have dispatched a Paragraph of a Sermon, I wish it might be a frequent Practice with you, To make a *Pause* upon it ; and get your Sermon by Heart, I mean, get your Heart suitably touched with what you have prepared, before you go any further, and cast into the Mould of the Sanctifying Truths, by such *Confessions* and such *Petitions*, as you may Dart up to Heaven upon them. At least, let this be done, in your *Perusing* of your *Whole Sermon* before your Preaching of it. Some celebrated Preachers have piously declared, *They never durst preach a Sermon to others, till they have got some good by it themselves*. To feel what you speak, how wondrously will it qualify you to be a *Lively Speaker* ! 'Twill bring you to deserve the Title of a *Rabbi Hadasan*.

Be careful evermore to *Preach Scripturally* ; and employ the *Sword of the Spirit*, if you would hope to do Execution. *Pertinent Scriptures* Demonstrating and Embellishing every Article, will well become one, who would *Speak as the Oracles of GOD*.
For

For your Aid in this, I cannot but recommend unto your Use, *Ravenellus*. his *Bibliotheca Sacra*, as one of the most Useful Books in the World for a Preacher, that would at once have in one Regular, Orderly, Advantageous View, before him, the Sum of what the *Scriptures* have said on every Subject : A Work, that is moreover full of Expositions and Illustrations. There is also a Book Entitled, *A Common Place Book to the Holy Bible* ; worth being always at Hand with you.

It would be well, if you could likewise come to say with the Prophet, *I have used Similitudes* : And accustom yourself to find out *Similitudes*, where-with you may cloath your Ideas, and make them sensible to the lowest and meanest Capacities, yea, to all *Flesh*. Thus to seek out *Acceptable Words*, would render you a most Profitable as well as Agreeable Preacher. It would marvellously fasten the Nails, and be some Imitation of the Preaching, which He that *spake so as never Man spake*, has given you a Pattern for.

In your Preaching that you may Save them that bear you, I wish you may with all possible Dexterity spread the *Nets of Salvation* for them. And therefore often exhibit the *Terms of Salvation*, and the Proposals of the Gospel, in such a Manner, and so importunately solliciting their Consent unto them, that by the hearty Speaking One Word, in the *Echo's of Devotion* thereupon, they may be brought into them. Exhibit unto them, the *Desires of PIETY*, in such a Manner, that they must have their *Hearts burn within them*, & they must be *Hearts of Stone* indeed, if they take not Fire immediately. When you also describe the *Graces of the New Creature*,

Creature, give the Description in the Language of PIETY, acting those Graces ; wherein, if they come into a Consort with you, their Souls are gained unto GOD, at the very Moment of your Instructing them. Oh ! That you may be a Wise Winner of Souls ! And while you are Preaching, may the Holy SPIRIT fall on them that hear the Word !

For this Purpose I would have you usually Try, as much as with *Good Judgment* you can, to set the *Truths* on Fire, before you part with any *Head* that you are upon ; and let them come *Flaming* out of your Hand with Excitations to some *Devotion* and *Affection* of Godliness, into the *Hearts* of those whom they are address'd unto. The *Tongues* with which the Holy SPIRIT made His Descent, on the first and best Preachers of the Gospel that ever were in the World, were *Flames*, and had the Appearance of an *Heavenly Fire* upon them.

'Tis Pity but a *Well prepared* Sermon should be a *Well pronounced* One. Wherefore, Avoid forever, all *Inanes sine Mente Sonos* ; and all *Indecencies*, every thing that is *Ridiculous*. Be sure to speak *Deliberately*. Strike the *Accent* always upon that *Word* in the Sentence which it properly belongs unto. A *Tone* that shall have no Regard unto This, is very *Injudicious* ; and will make you talk too much in the *Clouds*. Don't *Begin* too High. Ever *Conclude* with Vigour. If you must have your *Notes* before you in your Preaching, and it be needful for you, *De Scripto dicere*, what even some of the most famous Orators both among the *Grecians*, and among the *Romans* did, [*Pliny* says, *Orationes*

Orationes, et nostri quidam et Greci Lectaverunt] yet let there be with you a Distinction between the *Neat using* of Notes, and the *dull Reading* of them. Keep up the *Air and Life of Speaking*, and put not off your *Hearers* with an *heavy Reading* to them. How can you demand of them to *Remember much* of what you bring to them ; when you *Remember nothing* of it yourself ? Besides, By *Reading* all you say, you will so *cramp and stunt* all Ability for *Speaking*, that you'll be unable to make an *handsome Speech* on any Occasion. What I therefore advise you to, is ; Let your *Notes* be little other than a *Quiver*, on which you may cast your *Eye* now and then, to see what *Arrow* is to be next fetch'd from thence ; and then, with your *Eye* as much as may be on them whom you speak to, Let it be shot away, with a *Vivacity* becoming *One in Earnest*, for to have the *Truths* well entertained with the *Auditory*.

Optimus est Orator, qui dicendo, Animos Audientium, et docet, et delectat, et permovent.

Finally ; Let your *Perorations* [from which, *Noscitur Orator*] often be, lively *Expostulations* with the *Conscience* of the *Hearer* ; *Appeals* made, and *Questions* put, unto the *Conscience*, and *Consignments* of the *Work* over into the *Hands* of that *flaming Preacher* in the *Bosom* of the *Hearer*. In such *Flames* you may *Do wondrously* !

§. 17. Upon the due Discharge of the *Pastoral Duties*, in which you must labour to *know the State* of your *Flock*, and lay hold on all Occasions to drop the *Lessons of PIETY* upon them ; and, how to manage the *Pastoral Visits* with an admirable *Dexterity*

Dexterity and Fidelity ; and therein to be forever scattering *Books* among them, which may be lasting *Monitors* unto them, and a *Salt* for their Preservation ; Yea, and be scattering *Alms*, like the liberal *Showers* from above, upon the *Indigent* among them : I suppose, I need now do no more than give a short Hint unto you, *That such Things are to be thought upon.* All that I will now say to you upon this *Pastoral Watchfulness* is This ; That when certain *Shepherds* were *Keeping Watch* over their *Flocks*, Lo, *The Angel of the Lord* came upon them, and the *Glory of the Lord* shone round about them !

Among the Employments of a *Vigilant Pastor*, I cannot avoid saying of something, *De Catechizandis Rudibus* ; and putting you in mind, That *Great Things* may be done in the *Way of Catechizing*. A Work this is, for which the *Greatest Men* in the Church of *GOD*, have not thought themselves *too Great* : And some *Eminent Persons* coming towards a *Superannuation* for other Services, have by applying themselves almost wholly to *This*, continued very Serviceable to the last. In this Exercise, to break the *Answer* now and then into *Smaller Questions*, and so drop it into narrow-mouthed Understandings ; and thereupon to graft *Exhortations*, which may draw the *Catechumens* into the declared *Resolutions* of *PIETY* ; and more particularly show them, the *Blessings* for which they are to make their *Supplications*, and gain a *Promise* from to do so : This is one of the *Things*, where an *Abundance* of *Wisdom* and *Fru-dence*, may be demonstrated. Among the many *Hundreds of Catechisms*, which have made their

Way into the World, What is now most in Use, is, *The Assemblies*; which was composed by Dr. Tuckney, Dr. Arrowsmith, and Mr. Newcomen, and Adopted and Emitted by the most Venerable Convention of Divines, that was ever seen in our Nation. But some have thought, that This, like all other *Humane Composures*, might be capable of some *Amendment*. And I could myself particularly wish; That among the Articles of, *The Misery of the Estate into which Man fell*, there might be inserted, *And enslaved unto the Powers of Darkneſs*: And that among the Articles of, *CHRIST Executing the Office of a Priest*, there might be this Clause inserted; *In performing perfect Obedience to the Law of GOD, the Everlasting Rule of Righteousneſs*: And that among, *The Benefits which in this Life do accompany Juſtification* — there might be inserted, *The Miniſtry of Good Angels for our Good, and Succour againſt the Temptations of the Devils*. Tho' it is not for you to correct the Catechiſm, yet you may in your Catechiſing do Juſtice to theſe Important Articles. Up, and be Doing; and be thus, *An Inſtructor of the Young*; Yea, an *Angel to the Little Ones*.

But no Good is to be any further expected from you, than it may be Reported of you, *Behold, He PRAYS!* You muſt, like the *Camel*, receive all your *Burdens* on your *Knees*: And your whole Work muſt be carried on, with a continual *Praying* over it.

For your *Secret Prayers*, I can bate you nothing of *David's*, and of *Daniel's* Number, *Three times in a Day*: For your *Pious Ejaculations*, I have nothing againſt the Number, which they report of
the

the Apostle *Bartholomew*, [One Hundred in a Day!] Yea, Or that which they report of a Father whose Name was *Paulus*; [Three Hundred in a Day!] If you can attain so far to have your *Eyes ever towards the Lord*. Excellent is the Counsel of *Lansbergius*, in his *Enchiridion Militis Christiani*, [And by the Way, *Erasmus*, his Golden Book of the same Title, I earnestly advise you to the Reading of!] *Ex Omnibus quæ vides, quæquæ audis, disce orandi sumere Occasionem, mentemque ad Deum elevandi*. Besides your *stated Prayers* for every Day, you will also have *Numberless Errands to Heaven*, which will oblige you frequently to make your *Occasional Addresses* thither upon Emergencies. But what in a very particular Manner I advise you to, is, Now and then to set a part **WHOLE DAYS** for Interviews with Heaven; and this with such *Fasting* as you may find you are able to bear, and may be for the Help of your *Devotions*. On such *Days*, go thro' a *Process of Repentance*, which cannot be too often Repeated. Renew your *Flights* unto your SAVIOUR, that you may be more Quickened in the *Life of GOD*. Present the *Sacrifices* wherein you shall offer up your All unto Him, and embrace and enjoy a CHRIST instead of All. Carry to Him all your Concerns; and let all your *Desire be before Him*, and none of your *Groaning be hid from Him*. Let your *Petitions for Others*, and for all the *Societies* you belong unto, Express the true *Spirit of Grace* in your *Supplications*, and be like those of the *Man greatly Beloved*. Soar up as high as you can towards an Union with GOD. Intermix all along, the Reading of proper Things, wherein GOD from the Holy Oracle

Oracle may *Commune with you* ; and you may *Assist* and *Inflame* the Work wherein you are engaged. Let the Minutes of Spaces between your *Devotions*, be filled with *Reflections*, that may have a Tendency to bring you into *Abasements* of your self, or into *Adorations* of your GOD ; and from your Heart within you, Let them go up silently unto the Lord. Conclude all, with Holy *Projections* and *Purposes*, for further Improvements in a Careful, Fruitful, *Humble Walk with GOD*. But how much could I wish, That in this *Religion of the Closet*, you may know what it is to keep *Days of Thanksgiving* too ? Such Days, you may fill with *Contemplations* on the *Perfections* of the Infinite GOD, and the *Glories* of your Almighty REDEEMER, and the *wondrous Things* which He has done ; and the *Ministry of His Angels* : And with *Enumerations* of the *Favours*, which both on *Spiritual*, and on *Temporal* Accounts you have received from Him ; Whereof you should make *Explicit Acknowledgements* unto your Powerful and Merciful Benefactor, and particularly see and own how *Undeserved* they have been, and how *Distinguishing* they have been, and how the contrary *Sufferings* of CHRIST have purchased them. You will upon Trial find a *Day of the Summer Solstice* too short for the *Pleasant Work* now before you. Here you may intermix the *Songs of the Redeemed* ; adding the *Perusal* of what you may find written for the Help of the *Heavenward Salleys*, wherein you are *mounting up as with the Wings of Eagles*. You will do well, to keep the *Holy Fire* alive all the Day, by making all the *Objects* which occur to you in the *Intervals* of your *Devotions*,

votions, but a Fuel that your *Praises* to GOD shall seize upon, and go up in *short Motions* of Soul unto Him. Conclude all, with an Ingenuous Meditation on that Question, *What shall I render to the Lord for all His Benefits?* These Days will not only obtain marvellous *Blessings* for you, but also leave a *Cælestial Flavour* and *Grandeur* on your Mind, and infuse a becoming *Discretion* and *Gravity* into all your Conversation.

One Consequent of these Things will be, what I am very solicitous you should arrive unto, That is to say, An *Ability* to express yourself in *Prayer* to the Glorious GOD, and spread the *Cases* of the People before Him, on all Occasions: An *Ability* without which, I shall not Judge you Qualified for an *Ordination* to the *Pastoral Care* of a Flock, among the Churches of GOD: But *worthy* to have an ANAXIOS, cried out upon you:

In your doing This, you will have notable Opportunities to bring them into the Frames of PIETY, which are to be wished for them.

Whatever *Truths* at any time you would most efficaciously *Preach* unto them, you may make them hear you *Pray* down these *Truths* into them, with a most surprizing and most subduing *Efficacy*.

I can by no means approve of your Leaning on the *Tool* of a *Foolish Shepherd*, and your Living on the *Lifeless Forms* of any *Liturgy*. I cannot commend any *Liturgy* to you, except that which *Baronius*, taxed good old *Agobardus* for keeping to. I can do no other than tell you so, after a *Bellarmino* himself has confessed, ‘That in old times, there was no Form of Prayer prescribed, for all to be bound

‘ bound unto, but every One might *make what*
 ‘ *Prayer* he *pleased*, if but the *Analogy of Faith*
 ‘ were kept unto. And *Chemnitius* with a whole
 Army of *Protestants*, have irrefragably proved,
 That this Confession of *Bellarmino* is true ; and,
Apud Veteres Ordinem Celebrandi fuisse Arbitrarium.
 The Ancients all agree to it, That in the Earlier
 Days of Christianity, the Ministers *prayed* every
 where, *As they were Able.* Indeed, there was no
 General *Imposition* of any *Service Book*, until the
 Emperor *Charlemagne* at the Sollicitation of the
 Pope, introduced it, with *Persecution* ; which was
 not until the Entrance of the *Ninth Century*, when
 all manner of Superstitious *Usages* were brought
 into the Temple of GOD Some Judicious Men
 have complained of the French *Liturgy* composed
 by the Excellent *Calvin*, for not having sufficient
 Collects of *Thanksgiving*, but being all *Petition.*
 And whereas these three Things, *Confession*, and
Petition, and *Thanksgiving* belong to every complete
Prayer, I have heard some enquire whether ac-
 cording to this Rule, there can be readily found One
 complete *Prayer*, in another *Liturgy*, which I cannot
 commend unto you, for such a *Model of Perfection*,
 as its admirers have esteemed it. But waving
 here those many and weighty Exceptions against
 the *English Common Prayer-Book*, which will for-
 ever cause Myriads of Considerate Christians to
 be dissatisfied with it, I will only Quote some
 Words that I find falling from the Pen of an Eng-
 lish Nobleman. ‘ There may be too great a Re-
 ‘ straint, [*he says*] put upon Men, whom GOD
 ‘ hath distinguished by giving them not only
 ‘ good Sense, but a Powerful Utterance too. When

‘ a Man so Qualified, endued with Learning too,
 ‘ and above all, adorned with a *Good Life*, breaks
 ‘ out into a Warm and Well-delivered *Prayer* be-
 ‘ fore his *Sermon*, it has the Appearance of a Di-
 ‘ vine Rapture ; He raises and leads the Hearts of
 ‘ the Assembly in another Manner, than the most
 ‘ composed or best studied *Form of Set Words*, can
 ‘ ever do : And the *Pray Wee’s*, who serve up all
 ‘ their Sermons with the same Garnishing, would
 ‘ look like so many Statues, or Men of Straw in
 ‘ the Pulpit, compared with those who speak
 ‘ with such a Powerful Zeal that Men are tempt-
 ‘ ed at the Moment to believe, that Heaven itself
 ‘ has dictated these Words unto them. I cannot
 but think, that *good Sense* was that which *dictated*
these Words unto the Marquis of Halifax. And
 I hope, your *Prayers* will be such as he has there-
 in described unto you.

I am sorry, that I must, [But I *must* !] con-
 clude my Advice for your *Diligence* in the Dis-
 charge of the *Pastoral Duties*, with a *Warning*, That
 you must not wonder at it, if you find, that you
 serve many *Ungrateful People*, and may be many
 Ways Mal treated by them, who are under the
 strongest Obligations to support you, and reduced
 unto the humbling and creeping Circumstances
 of a, *Res Angusta Domi* : Yea, be oppress’d with
 grievous *Defraudations* from them, whom GOD
 will many Ways punish for their *Ingratitude*. If it
 should be so, yet Remember, you are in the Ser-
 vice of a Glorious LORD, who not only says,
I know thy Service, but orders those Things to fall
 out, upon which He may with Infinite Pleasure
 also say, *I know thy Patience*. Be not now discour-
 aged

raged from still devoting yourself to the public and private Labours of your *Ministry*: *Be wholly in them*; and therein Labour to *Overcome Evil with Good*. Suffer any thing, rather than in the Methods of the *Law*, do that which will ruin the Success of the *Gospel*, and utterly extinguish the Hope of your doing any more *Good* by your *Ministry* among them. Cause them to *feel*, that you are *travailing* with Agony for the Eternal Salvation of them and theirs; and that the *Gaining* of one Soul to GOD by your *Ministry*, will be of more Account with you than any *Gain* of this World; than all the *Wealth* in the World. Be they never so *Unjust*, yet nobly hold on *Raining the Blessed Showers* of Heaven upon them! Thus with a *Strong Faith* which *gives Glory* to GOD, go on with a *Watchful, Painful, Faithful Ministry*, keeping your Eye on the *Sixth Chapter* of *Matthew*, and Relying on your SAVIOUR for your Subsistence: And, *Never Fear! Never Fear!* He will with strange Interpositions of His Providence, yea, with Conspicuous & Marvellous Operations of the *Angelical Ministry*, send in *Seasonable Supplies* for you; and often make the *Season* of them such as notably to add unto the *Comfort* of them.

— Yea, sooner than *Starve*, the *Ravens* will bring Food unto you. *Regenvolscius* relates it, in his, *History of the Sclavonic Churches*; ‘It was a wretched Custom of the Papists, that when they had run One of the *Holy People* into Prison, they would there, by a progressive Substraction of all Subsistence from him, starve him to Death. *Matthias Dolanscius* was a Prisoner designed for such Circumstances, in the City of
‘*Prague*,

‘ Prague, — and at length all the Attempts of
 ‘ the Godly People, and of a gracious Matron a-
 ‘ mong the rest, secretly to relieve him, had a
 ‘ total stop given to them. Now, One Day,
 ‘ when he was on the very point of *Starving*, he
 ‘ cast his Eye towards the Grate of the Prison,
 ‘ and saw a little Bird sitting there, with some-
 ‘ thing in his Bill. His Curiosity leading him
 ‘ thither, the Bird flew away: but left a bit of
 ‘ Cloth, in which, when he took it up, he found
 ‘ a piece of Gold: And with this piece of Gold,
 ‘ he found Ways tollerably to furnish himself with
 ‘ Bread, until the Death of the King: On and
 ‘ by which he obtained his full Deliverance.

This I will say to you; Hold on, Hold on,
 Always at Work for a Glorious CHRIST; and
 rather than you should starve, *Matthias Dolanscius’s*
 Bird shall be sent unto you! And unto that
 Question, *Lacked ye any thing?* You shall be able
 to give a Comfortable Answer.

§. 18. Too Weighty are the Words of the pious
Hen. Will. Ludolf, to be left untranscribed, when
 I am treating you, with the Things which I am
 desirous to have greatly considered with you.
 ‘ It a great unhappiness, that the greatest part of
 ‘ the Clergy of all Communions, do not perceive,
 ‘ that GOD is upon His Way to break down all
 ‘ the false Draughts and Schemes, which the An-
 ‘ tichristian Spirit of *Seſtarism* hath contrived in-
 ‘ stead of *Substantial Christianity*, which is, *The Re-*
 ‘ *ſtoring of the Image of GOD in the New Creature,*
 ‘ or, *The Kingdom and Life of GOD within us.* I
 press you to employ the *deepest Meditation* on this

Important Matter. When the Lord GOD Omnipotent comes to *shake not the Earth only, but also Heaven*, it is, That those *Things that cannot be shaken may remain*. What are those *Things that cannot be shaken*? But those MAXIMS of the Everlasting Gospel, wherein all Good and Wise Men are United, and all Men become Good and Wise, when they come into that Union with them: The MAXIMS, which the more they are studied, and the Wiser, and the Better, they are who study them, the more they will be approved of: The MAXIMS which are directly calculated for the Grand Intentions of, *Glory to GOD in the Highest, and Peace on Earth from a Good Will in Men towards one another*. 'Tis even the First born of my Wishes for you, That you may be one of those Angels, that shall fly through the midst of Heaven, with this Everlasting Gospel, to preach it unto them who dwell on the Earth, and move all the People of GOD, tho' of different Perswasions in lesser Points, to embrace one another upon the Generous Maxims of it, and keep lesser Points in a due Subordination unto the Superiour Maxims; and manage their Differences upon those lesser Points with another Spirit, than what the Disputers of this World in the several Sects of Christians keep commonly Cutting One another withal.

To assist you in the Discovering and Determining of these Everlasting MAXIMS, I will not merely refer you to the Sentiments of a Judicious Davenant, in his, *Adhortatio ad Fraternali Communionem inter Evangelicas Ecclesias*, or those of a Sharp sighted Baxter, who was a Pen in the Hand
of

of GOD, when he wrote his *Catholic Unity*, and, *The True and Only Way of Concord* : Much less, will I prosecute the Proposal of our celebrated *Usher*, ' That if at this Day we take a Survey of the ' *several Professions of Christianity*, that have any ' large Spread in any Part of the World, and ' should put by the Points wherein they differ ' from One another, and gather into One Body ' the rest of the Articles, wherein they all *general-ly Agree* ; we should find, That in those *Propo-sitions*, which without Controversy are so *Uni-versally received in the whole Christian World*, so much Truth is contained, as, being joined with ' *Holy Obedience*, may be sufficient to bring a Man ' unto Everlasting Salvation. Neither have we ' Cause to doubt, but that as many as do *Walk according to this Rule*, (neither overthrowing ' that which they have built, by superinducing ' any *Damnable Heresies*; thereupon, nor otherwise ' Vitiating their *Holy Faith* with a lewd and *wicked Conversation*) *Peace shall be upon them*. I will rather exhibit the MAXIMS in such a Manner, as to make the best Provision, against that *loath-some thing*, *A Lifeless Religion* ; whereof an *Irreligious Life*, will be the Natural Consequence. In short, I may as with a *Burning Glass*, [Oh ! That with an *Irresistible Heat* from Heaven upon you !] Contract into a little Room, *the Sum of the Mat-ter*, and the PIETY, which will be found a *Sur-Foundation* for an UNION among all Parties of true CHRISTIANS, however they may be De-nominated or Distinguished. As our SAVIOUR, whom His FATHER beareth always, has prayed, for His People, that they all may be ONE, so, it is impossible,

impossible, that all the Genuine People of GOD should not *Unite* with one another in much greater Things, than those in which it is possible for them to *Dissent* from one another. Such Things are those *Graviora Evangelii*, which to *cut short the Work in Righteousness*, I shall in these Three MAXIMS compendiously set before you.

‘ I. The ONE most High GOD, who is the FATHER, and the SON, and the Holy SPIRIT, must be my GOD: And I must make it the *main Intention* of my Life to *Serve* and *Pleaze* Him, in all Holy *Obedience* and *Submission* to Him, Remembring that His Eye is always upon me; and be afraid of *every Thing*, which His *Light* in my Soul shall condemn as an *Evil Thing*.

‘ II. A Glorious CHRIST who is the Eternal SON of GOD, Incarnate and Enthroned in the Blessed JESUS, is the REDEEMER, on whose great *Sacrifice* I must Rely for my *Reconciliation* to GOD, looking to Him, at the same time, that I may live unto GOD by Him *Living in me*: And under His Conduct I am now to expect a Blessedness in a *Future State*, for my *Immortal Soul*; to which He will restore my *Body*, when He shall come to *Judge the World*.

‘ III. Out of Respect unto GOD and His CHRIST, I must heartily *Love my Neighbour*, and forever do unto *Other Men*, as I must own it Reasonable for them to do unto *myself*.

The *Foundation of GOD* is in these *Holy Mountains*. While these Glorious MAXIMS are [as, why

why should they not be? I am sure much more Questionable Ones, are daily required for to be] subscrib'd unto, it is to be wished, that these *Two* [I can scarce call them, *Two more*] may in Subserviency to the *First Three*, be also brought into the Subscription.

‘ I adhere to the Sacred SCRIPTURES, as
 ‘ the *sufficient Rule*, for *Belief*, and *Worship*, and
 ‘ *Manners*, among the People of GOD, and I
 ‘ would maintain a *Brotherly Fellowship* with all
 ‘ Good Men, in the Things wherein I apprehend
 ‘ them to follow these *Divine Directions*.

And,

‘ I Declare for the just Liberties of *Mankind*,
 ‘ and of our Nations: And for a Christian En-
 ‘ couragement in the *Church* for all that observe
 ‘ the Grand MAXIMS of PIETY, accompanied
 ‘ with a free *Indulgence* of *Civil Rights* in the
 ‘ State, unto all that approve themselves *Faithful*
 ‘ *Subjects* and *Honest Neighbours*, and such Inof-
 ‘ fensive Livers, that *Humane Society* cannot com-
 ‘ plain of Disturbance from them.

I will not now suppose a *Quinquarticular Con-*
troversy, but rather propose a *Ternarticular Period*
of all Controversies. And the very first Thing,
 that I offer upon it, is, That in these MAXIMS,
 of *Godlineß*, which are all *without Controversy*, you
 behold all *Controversies* of Religion, as coming to
 an Amicable and a Comfortable Period. My Ad-
 vice to you, is ; That when you make some Fi-
 gure in the Field of the *Church-Militant*, you be
 drawn as little as may be, into any *Eristic Writ-*
ings; wherein you shall be surprized unawares
 into

into the Errors of *Passion*, and into the *Follies* of taking Pains to convince a few Readers that you have more *Wit* than your Antagonist. Every Man who pulls at the *Polemic Saw*, and manages any *Controversy* in Religion, always pretends a *Zeal* to uphold in the *Issue* of the Disputation, some certain Point of *Practical PIETY*, which is in these Indisputable MAXIMS declared for. If it were not from a *zealous Concern* which the Contenders have that the *Practice of Piety*, may not suffer in such a Point, they profess, that they would not contend so earnestly for the Faith. If they can't sincerely make this Profession, they are but *Litigious*, and *Vexatious*, and the *Gladiators* are to be hiss'd off the *Theatre*, by all that wish well to Christianity. Now, how commonly are both *Parties* well agreed, in the Point of PIETY, which the One says, can't be preserved but upon his *Positions*; and the other says, can't be preserved if his be denied? Be sure, All the *Truly Pious* are so! But, if both *Parties* are agreed for that PIETY, which is the Main, and the Scope of all, how much Good may you do, if you can so Syringe the *Odoriferous Water* of the confessed MAXIMS upon them, that the *Quarrelling Hives* in the Loss of their Distinction may give over their Quarrels, and the Children of *Jacob* not fall out by the Way, or be so angry about the Way, seeing they are Brethren? Or, if the Brethren will yet fall out, and the *Controversies* must go on, and you are called forth to bear a Part in them, yet, My Son, continue to play these *Engines*, for the extinguishing of the *Fires*; Govern your *Mind*, and your *Pen*, by the MAXIMS of PIETY; persuade others

others what you can to do so too ; and carry not on any but the *Wars of the Lamb* in your Contestations. What I could most of all wish for is, That for your *Defence* of the *Truth*, which is always for PIETY, you do what you have to do, mostly in that *Positive Way*, of asserting, and evincing, and advancing the PIETY, which the *Truth* you would have to be defended, is to animate. *Conscience* will quickly come in, with a Testimony on the behalf of that PIETY ; and the *Truth* which appears necessary to support that PIETY, will easily be taken in, and not easily parted with. This is for the most part better than the *Elenctic Way* of sheltering the *Truth* from the Assaults which they that *corrupt the Earth* would make upon it : Instead of *Swords*, it is to employ *Plough-Shares* ; instead of *Spears*, it is to employ *Pruning-Hooks* ; and the State and Work of *Paradise* is a little emulated and anticipated.

But, if the *Elenctic Way* become necessary to be taken, and if you must go down into the *Battel*, and smite the Enemies in the *Valley of Salt*, I again, and again say, *Take heed unto your Spirit* : Let the Designs of PIETY Regulate your whole Proceeding. Furnish no new Matter for the old Complaint of, — *Sibi ferale plerique Christiani* ; and add nothing to the Instances of such Outrages, as the *Jesuites* have with Derision censured in the *Controversal Writings* of the mutual Firings between the *Lutherans* and the *Calvinists*.

Lutherans, and *Calvinists* ! — Inasmuch as I have thus unawares mentioned These, I will upon these make the *Experiment*, [whether with any
R better

better Success, than my dear *Pitiscus* did, I know not !] how far a *Syncretism* of PIETY will Unite the People of GOD, or *Abate* their *Cursed Anger*, and *Cruel Wrath* against One another in pursuing of *Religious Controversies*. The Sagacious Baron *Puffendorf*, while he despairs not of breaking down the *Partition Wall* between those two mighty Parties of *Protestants*, in other Parts of it, yet it appears unto him little short of Desperate, when the Sublime and Obscure Doctrines of *Predestination* (wherein *Luther* and *Calvin* themselves, were better agreed than their Followers,) come to be considered. However, even here also at last he takes Courage, and says, *If ever there is to be a Better Condition of Mankind, and a Happier State of the World, it is not to be Expected, but from a serious and universal Practice of Christian PIETY.* Let us then with a little Patience hear both Parties declare themselves.

Say, Master *Lutheran*, What is the PIETY, for the maintaining whereof you so eagerly advance your *Principles* ? His Answer is ; ‘ I would not have the most *Holy* and *Sin-bating* Lord, Reproached as the *Impeller* of the *Sin* whereof he is the *Revenger*. I would not have our *Merciful* Father blasphemed, as dealing *after an Illusory Manner* with Men, when He invites them to His *Mercy*. I would not have any among the fallen Race of the *First Adam*, shut out from the just Hopes of *Life* in the *Death* of the *Second Adam*. I would not have *Impenitent Unbelievers* cast upon GOD the *Blame* of their *Impenitency* ; but the *Wicked* lay wholly on themselves the Fault

‘ Fault of their own Destruction. I would have
 ‘ Men *Work about their own Salvation*, with as
 ‘ much Diligence and Vigilance, as if all turned
 ‘ upon their own *Will* and *Care* whether they
 ‘ shall be Saved or no. The pious Calvinist hears
 all this with Pleasure; and can say, *My Brother,*
In all these Things my Heart is with you.

But now, Master Calvinist, it is your Turn.
 Say, What is the PIETY, for the maintaining
 whereof you so eagerly Prefer your *Principles*?
 His Answer is; ‘ I would have our good GOD,
 ‘ forever adored, as the *Original* of all the Good,
 ‘ that we *Have*, or that we *Do*. If Men arrive
 ‘ to any Good *Spiritual* as well as *Temporal*, I
 ‘ would have our GOD praised for it; and I
 ‘ would have His *Favours* confessed as most *Un-*
 ‘ *merited* by us in all our *Praises*. I would not ad-
 ‘ mit the least *Insinuation*, as if the *King Eternal*,
 ‘ who is the *Only Wise* GOD, had not an *Infallible*
 ‘ *Foreknowledge* from all Eternity of whatever
 ‘ comes to pass in Time. I would have all that
 ‘ come unto *Everlasting Life*, to admire the *Ever-*
 ‘ *lasting Love* of GOD unto them; and with
 ‘ Endless Admirations own, *That their SAVIOUR*
 ‘ *has done more for them, than for others*. I would
 ‘ have Men look up to GOD, with ardent *Prayers*
 ‘ for His Gracious, and Enlightening, and Sanc-
 ‘ tifying Influences, and *Pray* unto Him as the
 ‘ GOD of all Grace, and the GOD who *gives Re-*
 ‘ *pentance*, and Remember that *Faith* is the *Gift of*
 ‘ GOD. I would have Man to be very Humble,
 ‘ and humbly to Annihilate himself before the
 ‘ Glorious GOD, *with whom there is terrible Majesty.*

The pious *Lutheran* hears all this with Delight ; and can say, *My Brother, My Heart cannot but concur with you, in such Things as these.*

At the same time, they both find that the several *Schemes*, with which they would have this PIETY served, are encumbered with *Insuperable Difficulties* ; and the *Lutheran* may have retorted upon him those very *Difficulties* which he thinks he sees the *Calvinist* overwhelmed withal. The old Law, *Qui non vetat cum potest jubet*, Encumbers *Arminius* with as hard *Consequences* as he charges on *Gomarus*. *Maimonides* will tell you, how much the *Jewish World*, and *Cicero* how much the *Pagan*, has been divided, in their *Opinions*, *De Fato*. Among the *Papists*, how do the *Dominicans*, and after these, the *Jansenists*, and their Opposites, keep in the dark, buffeting one another upon them? So that after all, 'Tis PIETY that must bring all to rights : and *Melancthon's Resolution* ; *Officium agamus, et Disputationes de Predestinatione seponamus.*

The Experiment may be made on many other *Doctrines*, [Among which, I pray take notice, you'll never find me mentioning the *Damnable Heresies*, of the *Arian*, and the *Socinian* !] wherein they that have the true *Fear* of GOD, and *Love* of CHRIST, may have their *Differing Sentiments* ; — *Incolumi semper Amicitia.*

Instead of my going on to do That, I rather pass now to say, That I would have you lay aside all Thoughts, of any *Foundation* for an *Union* among the Professors of Christianity, but what shall be in the *Unity of the Spirit* ; or that Work of the Holy SPIRIT on the Hearts of Men, that inclines

inclines them to Glorify GOD with an Obedience to His Will revealed in His Word, and Glorify CHRIST with a Dependence on Him for all their Happiness ; and Love their Neighbour as themselves. Other Foundation can no Man lay ! All Attempts to build the *Tower of Zion* on any other Foundation, will come to nothing ; You'll prosper no better in them, than they who go to build a *Tower of Babel*. But then, Let ALL that are by Visible PIETY qualified for it, find a due and a kind Reception with you. Let your Feet stand in a large Place, and, Add unto your Faith, Godlineß, and unto your Godlineß, Brotherly-kindneß, and unto your Brotherly-kindneß, Charity : And, Pay the Regards of Brethren in CHRIST, unto all those, who by owning and living the Everlasting MAXIMS of PIETY, may claim what the true Citizen of *Zion* will yield unto them that Fear the Lord. Allow to, yea, Challenge for, this People, the Rights which belong unto them, and the Liberties with which the SON of GOD has made them free. The People, who Worship GOD in the Spirit, and who Rejoyce in CHRIST JESUS, and who have no Confidence in the Flesh, or, value not themselves upon a Religion which is nothing but Flesh, and exteriour ; THESE are the true People of GOD: The PEOPLE, which have the Promises in the Covenant of GOD pertaining to them ; and whereto the Kindnesses, or the Injuries that are done, are done unto their Glorious Head, in the Heavens. Be not such a *Donatist*, as to dream, that the People of GOD are no where to be found, but in One Party, which you have your greatest Esteem for. But, look for them, as to be found under various Forms ;

Forms ; and let your Judgment, how it fares *Well* or *Ill* with the *People of GOD* in the *World*, fetch its Measures not from the *Good* or *Bad* Circumstances of *One Party* only, but from the Prevailing or the Suppressing of true *PIETY*, and what has a Tendency to That, wherever it is to be met withal.

Challenge for this *People*, a Power to *Associate*, or form *Assemblies* for the Worship of *GOD* our *SAVIOUR*, according to the *Directions* which they apprehend his Gospel has given them. Challenge for the *Societies* of this *People*, the Power to elect their own *Pastors* ; which was one of the *Last Things* lost in the Robberies which the *Man of Sin* committed on the *Temple of GOD*. Challenge for these *particular Churches*, the Rights of *Sacred Corporations*, that have all the *Needful Power of Self-Preservation*, and *Self-Reformation* : Yet obliged in *Things of common Concern*, so far to act in *Conjunction* with other Churches *Walking in the Faith and Order of the Gospel*, as to *Consult* them, and be *Directed* and *Restrained* by them, on just Occasions.

For *Communion* in these Churches, and *Admission* to all the Priviledges and Advantages of the *Evangelical Church-State*, I would have you insist upon it, That no *Terms* be imposed, but such *Necessary Things*, as Heaven will require of all, who shall *Ascend into the Hill of the Lord*, and stand in *His Holy Place*. Be sure to stand by that *Golden Rule*, *Receive ye one another, as CHRIST has received us unto the Glory of GOD* ; That is to say, Those of whom it is our Duty to *Judge*, that our *SAVIOUR* will *Receive them to His Glory* in the *Heavenly*

ly World, we ought now to *Reccive* unto all the Enjoyments of our *Christian Fellowship*: And let the *Table* of the Lord have no *Rails* about it, that shall hinder a Godly *Independent*, and *Presbyterian*, and *Episcopalian*, and *Antipedobaptist*, and *Lutheran*, from sitting down together there. *Corinthian Brass* would not be so bright a *Composition*, as the People of GOD in such a *Coalition*, feasting together on His *Holy Mountain*. I wish, they do not see the Fate of *Corinth*, to compel them to it! — Tho' in the Church that I serve, I have seen the grateful Spectacle! — This I must say; A Church that shall banish the Children of GOD from His *Holy Table*, and shall exclude from its *Communion* those that shall be *Saved*, meerly for such Things as are Consistent with the Maxims of PIETY, does not exhibit, *The Kingdom of GOD*, unto the World, as a Church ought to do. Churches that will keep up *Instruments of Separation*, which will keep out those that have the Evident *Marks and Claims* of them that are *One with CHRIST* upon them, are in Reality but *Combinations* of Men, who under Pretence of *Religion*, are pursuing some *Carnal Interests*. Their *Diana* is very *Visible*! Tis a Complicated *Profanity and Hypocrisy*, that these Churches are to stand indicted for. It is to be lamented, That more Churches than One have the Guilt of a very sinful *Schism* to be charged upon them, for their Chasing from their *Communion*, and the annexed *Encouragements and Emoluments*, many of the *Righteous Nation*, which have the *Gates of Heaven* standing open for them: and yet such is the *Mystery of Iniquity*, that at the same time they make *Outcries of Schism*, against the Consciencious People,

for

for keeping out, while they violently shut the Doors upon them. Yea, There has been *One Church* [Tho' I have never heard of but *One*!] which has punished and even destroyed Multitudes of Godly Men, for not Conforming to things which the *Imposers* themselves have confessed *Indifferent*.

I hope, I have said enough, to disengage you from all *Schismatical Combinations*, and Intimate the *Catholic Spirit*, which I would have to be exercised, in the whole Progress of your Ministry. *Catholicism without Popery*, is the Title of an Essay, which therefore I particularly commend unto a Perusal with you.

Finally. As it must be the Grand Aim of your Ministry, to propagate the PIETY of the *Everlasting Gospel*; And tho' vain Men may boast what they will of this or that being the *Best constituted Church in the World*, and celebrate their own *Admirable Constitution*, yet that should be esteemed by you the *Best constituted Church*, in which the PIETY of the *Grand Evangelical Maxims*, is most Animated and Exhibited; and *That* the *Best Constitution*, which is most calculated for the *Cultivation* of this *Indisputable PIETY*: So, I would have you go forth to it, under a strong Tincture of this Apprehension, *That a Church which makes the Terms of Communion very different from the Terms of Salvation, and excludes from any Means of Salvation, or from any due Expressions of Brotherly-kindness, those whom it is a Duty to acknowledge as Brethren in CHRIST, is guilty of an Iniquity, against which all Good Men ought to bear a Testimony.*

There

There are Concurring with you, Hundreds of Thousands of Generous Minds, in which this Apprehension lies now shut up as an *Aurum Fulminans*: But it will break forth more and more, *As the Day approaches*, and as Men improve in *Manly Religion*, in Explosions that will carry all before it: And the Mean, Little, Narrow Souls, that know no Religion, but that of a Party, and their *Secular Interest*, will become deserted Objects for the *Disdain* and *Pity*, of them who have taken the *Way that is above them*. I hope, You will do all you can, to strengthen your Brethren, as GOD shall give you, [*And may He give you!*] Opportunities.

To have done: My Concern to see you a *Divine of the Right Stamp*, will not permit me to conclude, without One little peece of *Over-weight* added unto the Advice that has been given you.

Having established your self in *Sound Theology*, by Reading such *Systemes* as I have already told you of; unto which, I cannot but now tell you, an admirable *Turretine* should be annexed, as one hardly to be equalled; Nor is, *Cocceius de Fædere*, to be omitted: [If I said nothing of *P. Martyr*, and of *Polanus*, and of *Musculus*, and of *Bucanus*, and of *Ursinus*, and of *Essenius*, and of the *Theses Salmurienses*, and several more, it was not because I despised them, nor would I have you to do so. However I allow you to make that Interpretation of my Silence about those they call, The *School-Men*: Among whom, if you have *The Sum of Aquinas*, you have the *Sum* of all that I shall commend unto you:] Now bestow some Reading on a few Books, which refer to the *Christian* *ris-*
ticks.

ticks ; and which teach the *Orthodox Pietism* ; and which are designed peculiarly to kindle and cherish the *Life of GOD in the Soul of Man*. Read particularly *T. Akempis*, his, *De Imitatione Christi* ; *Gerhard*, his, *Meditationes* ; *Besoldus*, his *Axiomata Philosophiæ Christianæ* ; *Spener*, his, *De Natura & Gratiæ* ; And, *Voetius*, his, *De Exercitijs Pietatis*. I stop here, as I have done heretofore, for that Reason, *Discentem Onerat Librorum Turba, non Instruit*. I wish that you may feel good Impressions from these ; and that what has been called, *The Apotheosis Christiana*, may be, what you shall thus arrive unto.

§ 19 I have yet more to do ; I may not leave you, till I leave a few **RULES OF HEALTH** with you ; which I shall do with the utmost Brevity.

Having first encouraged you to cultivate an intimate Acquaintance with some Wise and Good Physician, who may have the continual Inspection of your Health, in your Friendly Conversation with him, I will defend you with the ensuing Admonitions.

I. The most Acute Physicians, find themselves compelled, with our *Cheyne*, unto this General Direction. The *Grand Secret* and *Sole Method* for *Long Life*, and so for the *Health* which will befriend and sweeten it, is, To keep the *Blood* and *Juices* in a State of due *Fluidity*. And nothing will do this, but keeping much to a *Spare, Lean, Fluid* sort of a *Diet*. All who *live long*, and without much *Pain*, and after such a *Life at length Die easily*, are such as *Live Abstemiously*.

II. Bo-

II. *Borellus* has a Remark on many Students falling into a *Consumption*, That it often proceeds, *A Fumo candelarum hausto in Musæis undiq; Clausis.*

You will undergo the less of this Hazard, if you mind the Report of *Manlius*; *Ego multos Periculosos Morbos et Misérias hujus Corpusculi mei Vito hac unica Ratione, quod semper utor Diligentia, cito eundi cubitum.*

III. The *Medicina Gymnastica* has done Miraculous Things. *Bodily Exercise profits*; But no *Exercise* comparable to that of *moderate Riding*; whereof, the Reason why we find no more in the Prescriptions of the Ancients, (tho' *Galen* has a Chapter about it) for the Recovery of the Feeble, is because they were so simple as to *Ride without Stirrups*. The *Saddle* is the *Seat of Health*. As for the *Games*, which Exercise the *Spirit* and not the *Body*, particularly, the Noble and Ancient Game of *Cheß*; These are by no Means proper for a *Student*.

IV. 'Tis an Observation of that Great Man, the Lord *Verulam*, *Nihil magis conducit ad Sanitatem et Longævitatē, quam Crebræ et Domestice Purgationes*. A *Family-Purge* now and then taken, may be of Service to you. *Pillule Ruffi*, especially when Chalybeated with adding about a third part of *Sal Martis*: Or else; A Bottle of *Annisfeed Water*, with a *Dram* or two of *Rhubarb* steeped in it; These you may conveniently have always at hand for this Purpose.

V. *Vander Heidan*, has not related an hundredth part of the Vertues, in *Cold Water*. I tender you the Advice which the Aged Servant of GOD gave to his Valued Son, *Drink not only Water; but*

use a little Wine for thy Stomachs sake. And yet I would say, upon Drinking a Glass of Generous *Wine*, often take a Glass of *Water*. And if the *Beer* they bring you, be too *Strong*, dilute it with putting a sufficient Quantity of *Water* into it. But never take *Water*, or any thing else, *Cold*, when you are *Hot* with Labour. There is *Death in the Pot*.

When you have run the hazard of disturbing your *Stomach*, with Ingurgitations from a Full Table, a Draught of *Cold Water*, will do *Good like a Medicine*.

Going to Bed, and Sweating from a large Draught of *Cold Water*, not only stops and cures a *Cold*, but also often extinguishes a *Fever* at the Beginning.

Daily to wash your Head and Mouth with *Cold Water*, is a Practice that cannot be too much commended; If it were only for saving you from the *Toothache*.

For a Frequency in the Use of the *Liquors*, which they call *Spirits*, be as afraid of it, as you would be of a Familiarity with *Evil Spirits*.

VI. When you go to Infectious Places, one of the best Things you can do, is to hold and chew a bit of *Myrrh* in your Mouth.

VII. To feed much on *Salt-Meats*, won't be for your Safety. Indeed, if less *Flesh* were eaten, and more of the *Vegetable* and *Farinaceous* Food were used, it were better. The *Milk-Diet* is for the most part some of the wholesomest in the World! And not the less wholesome, for the *Cocoa-Nut* giving a little Tincture to it.

VIII. Shall I smoke Tobacco? Answer; Be sure Not, if I can help it. Or let *Alsted* answer for me. *Maximus Tabaci Abusus est, quotidiano ejus usu, semetipsos, et bonas Horas perdere, et ex cerebro, mentis nobilissima sede, caminum et cloacam efficere.* In the Dutchy of *Berguen*, People may not Smoke, without purchasing a *License* for it. If you were to purchase of me a *License* for it, I know not how high Terms I should hold you to. If you want an *Hydragogue*, there is one preferable in chewing some such Thing as a bit of *Mastic*; which would also whiten your *Teeth*, and sweeten your *Breath*, which *Tobacco* poisons. If once you get into the way of *Smoking*, there will be extreme hazard, of your becoming a *Slave* to the *Pipe*; and ever *Insatiably* craving for it. People may think what they will; But such a *Slavery*, is much below the Dignity of a *Rational Creature*; and much more of a *Gracious Christian*. I am sure, what the Great *Voetius* writes upon it, is very true; *Minime convenit viris honestis et gravibus; nominatim Ministris et Ministerii Candidatis.* There can be no *Apolo-*
gy for your taking up the *slowly Practice*, and the Pains that must be taken to conquer the *Poison*, if you are not well advised and assured, *That your Health requires it.* But I shall only recite what you will find in Two very considerable Writers, that you may form the better Judgment upon it. The One of these Writers is *Magnenus*; who tho' he be a mighty Friend to the Use of *Tobacco*, yet acknowledges, 'That it is not easy
 'to relate, what are the *Damages*, which the In-
 'ordinate and Immoderate Use of this *Fume* does
 'bring with it; for besides the insatiable and
 'greedy

' greedy Lust of taking it, by its *daily Use*, the
 ' *Memory* is impaired, the *Stomach* violated, the
 ' *Brain* exiccated, and the *Life* shortened ; and the
 ' *Offspring* damnified. Yea, he lays this down as
 an undoubted Assertion ; *That the frequent and fa-*
miliar Use of it, can be good for no Man. The Other
 is our *Gale*, who from his own Experience taxes
 the Smoke of *Tobacco* with very *Noxious Qualities* :
 He says, ' He found it *made* more Humours than
 ' it brought away ; and tho' it *opened* his Body for
 ' the present, it proved in that very thing a Pre-
 ' judice afterwards ; and Nature was but the more
 ' Sluggish and Feeble anon, for the Force in this
 ' way put upon it. He says, At last I came under
 a fixed Resolution to deliver my self from this *Vassalage* ;
 And this I account not the least Deliverance of my Life.
 And yet, after all, I am not so *Inflexibly sett*, as
 utterly to deny you the Use of *Tobacco*, if you
 are sure of any *Benefit* from it. Only I insist up-
 on it, That you be, [If I may use a *Pbrase*, that
 if it may seem to trespass upon *Good Sense*, it shall
 yet have as much as the *Thing* I write against]
Excessively Moderate in it. And if you are growing
 so Wise as to Retrench and Reform any *Intempe-*
rance in it, which you may have been unawares
 drawn into, do it not *at Once*, but by *Degrees*, lest
 by too quick a stop to an *usual Discharge*, your
Health may be endangered. But, upon the whole ;
 If you have hitherto escaped this *Epidemical Con-*
tagion, and are not yet a settled Inhabitant of the
Terra del Fuogo, I cannot advise you in better
 Terms than those ; *It is Good for you to abide even*
as you are ; And, *If you may be kept free, abuse it ra-*
ther. Yea, *My Son*, *If Smokers entice thee, consent*
thou

thou not. It is good Advice ; and if you take it, you will one Day Thank him that gave it.

But if I am against your taking *Tobacco in Smoke*, you may be sure, I shall not approve your taking it in *Snuff*. How *shameful* a thing it is, for *People of Reason* to confess, that they can't live easily half an Hour together, without a *Delight* so Sensual, so Trivial, so very Contemptible, as that of *Tickling their Olfactory Nerves* a little ? And even bury themselves alive, in *pungent Grains of titillating Dust* ? A Learned Physician of the *French Nation*, will tell you, how many Diseases of the *Genus Nervosum*, do issue out of that *Pandora's Box*, from whence the Pinch of *Snuff* is taken. A *Quincy* will tell you, how wretchedly it *spoils the Appetite*. And a *Cheyne* will tell you, how much the *Eyes* as well as the *Stomach* fare the worse for it. You may dream, that the Passage thro' the *Os Cribiforme* will not permit the *Gross Powder* of your *Snuff* to enter into your *Brain* ; yet some very thin and fine Parts of it will find their way thither. And what Mischiefs must needs follow a *Brain* so poisoned ? Nay, One would think, that the great *Snuff-takers* had their *Brain* already touch'd ; or they could not be so obstinately and incurably attach'd unto an *Evil Habit*, which their Folly has brought upon them. A very just Motto for the *Snuff-box* might be, A LEADER TO THE COFFIN. If it be offer'd you, *Away with it !* I say again, *Away with it !*

IX. A Knight of my Acquaintance visiting the famous *Dr. Lower*, in his last Sickness, ask'd him for the best Advice he could give him, *How to*
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preserve his Health, and prolong his Life; the Doctor only answered him, *Don't eat too much!* After some other Discourse, the Knight not imagining that the Doctor had thoroughly answered his Enquiry, repeated it. The Doctor thereupon only repeated his Answer; *Why, Didn't I tell you; Don't eat too much!*—— And, further said not. Sr. Theodore Mayern on his Death-bed gave this Advice to a Noble Friend, that ask'd his Counsil for the preservation of of his Health. *Be moderate in your Diet; Use much Exercise, and little Physic.* I would have added, *Guard against injurious Changes of the Weather; and especially be exposed unto the Night-Airs as little as may be.*

X. Baglivi is not the only Gentleman, who has observed, how much *Tranquillity* and *Serenity* of the *Mind*, contributes unto the *Health*. Hofman in his Treatise, *Des Moyens de vivre Longtemps*, has observed, That in the way of keeping the *Mind Quiet*, the *Fear of the Lord tends unto Life*. An *Holy* and an *Easy Mind*, is the most *Healthful* Thing under Heaven: The most potent *Prophylactic* in all the World. I need say no more.

Only This. Forever *Obsta Principijs*.—— If any Sickness come upon you, be sure to be Sick soon enough. Maladies taken at the Beginning may be easily and presently conquered; when—*Delays are dangerous*. And if you are upon a Recovery from any Malady, *Ben't Well too soon!*

20. I have now no more to do; but only single out a Few RULES OF PRUDENCE, the Observation whereof may be your Preservation from very many Wrong Steps, in the Way you have
now

now before you. It cost the *Prussians*, the Trouble of a *War*, before they could oblige their Neighbours, to call them no longer *Brutes*, which they did before the Tenth Century, but, *Prusses*, which signifies, it seems, *A Prudent People*. I wish it may cost you no more Trouble, than only a little *Reading* of, and *Thinking* on, certain *Maxims of Prudence* to render you one of that People. I shall not say, how much it has cost me, and what a *Dear-bought Experience* it is, that has enabled me to recommend them.

I will first suppose, That you take that Course of *PIETY*, *If any lack Wisdom, let him ask it of GOD*: And, That you study the Book of *The PROVERBS*, which our Bible is enriched withal. I will also wish you to read, the Lord *Verulam*, his *Essays*. And I will mind you, That one has lately written a Book, to show, *That Wisdom lies in the not doing that which may any way prejudice Humane Society, of which we are a part, but on the contrary make all our Actions tend to the Benefit of it.* Then, I will offer you such *Hints* as these.

I. The *Italian* Maxims are no *Imprudent* ones: One must not *Spend all he hath*; nor *Do all he can*; nor *Tell all he knows*; nor *Believe all he hears*.

And there is a Sentence of a *Greek* Poet, worthy to be remembered with you; which in plain *English* will tell you, *No wise Man will be taken a second Time, in an Error he hath suffered for.*

II. It is a Lesson worth more than an *Ingott* of Gold, which one who saw many Things, has left, for what is to be uttered in Company; *His prius ad Limam quam semel ad Linguam.* Think be-
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fore you *Speak*; *Think* before whom you *Speak*; *Think why* as well as *what* you *Speak*. And Remember, *In multiloquio Stultiloquium*; And, *Least said soonest mended*.

It is a very prudent Remark; If one observes these Three small Imperatives, *Audi, Cerne, Tace*, he will need no other Passport for Travelling over the World. You will have a good Note of Wisdom, with two *Satellites* to it, in my reciting to you the Observations of a very Discrete Man, who said; *He had often got hurt by eating too much; rarely, by eating too little; Often got hurt by wearing too few Cloaths; rarely, by wearing too many: Often got hurt by Speaking; rarely, by holding his Tongue.*

III You find *Homer* assigning That as the Reason, which made his *Patroclus* to be *Universally Lamented* at his Death, *He knew how to be Good-natured unto all Men*. You may come to be almost *Universally Beloved* while you Live, if your *Good Nature*, [and *Good Humour*; what no Nation or Language but ours, has a proper Term for!] appear in continual Demonstrations, which will satisfy every one; That you shall *Delight* in doing all *Good Offices* which they can *Desire* of you; and, That if you see or hear any thing *Disreputable* in them, you will generously cast and keep a *Mantle* over it.

IV. I have heard one say, That there was a Gentleman in the *Nineteenth Chapter* of the *Acts*, to whom he was more indebted, than to any Man in the World. This was he, whom our Translation calls the *Town-Clerk* of *Ephesus*; whose Counsil it was, *To do nothing Rashly*. Upon any
Pro-

Proposal of Consequence, it was an usual Speech with him, *We'll first advise with the Town Clerk of Ephesus.* One in a fond Compliance with a Friend, forgetting the *Town-Clerk*, may do that in *Haste*, which he may Repent at *Leisure*; may do what may cost him several *Hundreds* of Pounds, besides Troubles which he would not have undergone for *Thousands*.

V. Let the Judges Motto be yours, *Prudens qui Patiens.* You will for ever find, *The Wrath of Man works not the Righteousness of God.* And, *There is nothing done so well in a Passion, but what may be done better out of it.* There is a *Conspicuous Wisdom* in *Meekness*. If you find your Spirit heated in Discourse at any Time, *Now, Now,* is a Time for the *Bridle*; *I will take heed to my Ways, that I Sin not with my Tongue.* There is Danger lest a *Moses* himself *Speak unadvisedly with his Lips*, when his Anger is moved. Suppress rather than Express too warm *Resentments*, whatever be the *Provocations*. There will be nothing lost by doing so.
——*Motos præstat componere fluctus.*

VI If you feel a *Violent Impulse* hurrying you into an eager pursuit of any Matter, be *Jealous*, be *Afraid*, lest you be led into *Temptation*. Examine it over and over again; and be upon a most sedate weighing of the Matter, well-assured, *That it is what will not be Repented of.*

VII. Let it be as a *Law of the Medes and Persians* with you, *That you will never sacrifice any Hours of a short Life, in Contentions*: Especially in *Personal Contentions*, and Quarrels and Squabbles, and *Vitilitations*. Abundance of Sin will be unavoidably committed in them; And, *The Game will not*

pay for the Candle. Remit rather of much Right, which you may have a Claim unto, than Contend for it. This is the meaning of, *Let your Moderation be known unto all Men.* In using an uncommon Lenity and Forbearance, and *Condescension*, under unfair Usages, you will find, *The Lord is at hand; Ready in strange Ways to make you Reparation* for the *Wrongs* that *Men* may have done you. Yea, Why may you not look on the *Peace* you purchase by it, as a sufficient *Reparation*?

VIII. Sometimes a *Vindication* may be necessary. In what Cases——— *Wisdom will be profitable to direct you.* But, if it be at any Time *whispered* unto you, that any one has *Despised* you, *Derided* you, spoken *Diminutively* of you; the Best way, *for the most part*, is, For you to take no more Notice of it, than a greater Man [a *Theodosius*] would have done of such a Contempt cast upon him. Let them that have abused you, *know nothing* that you *know any thing* of the matter. For such is the *Baseness* of many People, that (measuring you by themselves) they will *bate* you, because you *know* that they have *hurt* you; and they will persist in their *Hatred*, which they must *Justify*, because they imagine, that you *can't Forgive* them. Whereas, If you be *Silent*, and *as one that bears not*, GOD will probably Reward your *Patient Silence*, by making those very Persons anon prove some of the most cordial and useful Friends you have in the World.

IX. Don't Use your *Pen*, and Lose your *Time*, in *Eristic Writings*, any more than unquestionable *Duty* and *Prudence* makes to be absolutely Necessary. Writing upon a Point, and in the Way and
Strain

Strain of *Controversy*, will not only have a Tendency to discompose the *Peace* of your Mind, but miserably Divert the *Studies* of a short Pilgrimage, from such things as would be much more Profitable for your self and others. Anon, the *Grand Point* of the *Controversy* will be, only *Who has most Wit or Grace of the Two*, you, or your Antagonist. *A mighty Business!* If *Ferom* were pleased in an *Hectoring* way to forewarn his Opponents, that he was, *Cornuta Bestia*; I hope you won't be so.

X. If Calumnious *Quills* have publickly scratch'd you, — *An Respondendum semper Calumniis?* — No. Look as far back as Two Thousand Years ago, and you will find even a *Plato* giving a Pattern to a Christian, in his declining to take any Notice of the *Invectives* which a *Xenophon* had used upon him. — It may be, the *Scribblers*, are sorry *Scoundrels*, and such vile *Children of Sheth*, as it is beneath you to let them know that you have so much as read their *Follies*. — Or be they what they will, for the most part, the best way will be to, *Shine on*, Regardless of what the *Batts* and *Owls* may mutter against you. Or, if that Metaphor be too *Sublime*, let me say, At least *As the Moon among the lesser Fires*, keep a steady Pace, *Walking in your Brightness*, notwithstanding the unregardable *Allatratations* of your Adversaries. If they persecute you with *Libels*, 'tis a notable Hint, that *Le Clerc* has given you. Instead of answering them, write such learned and useful *Books*, as will be of perpetual Service to Mankind. These will procure such a casting and lasting *Testimony* for you, that there will need no more to make a Man ill tho't of, than this; That he was a *Thersites* to you, and one

one that wrote against you. These *Books* will be durable Monuments of your Valuable and Honourable Character, when the Libels of these poor *Animalculicuncles* will perish among the *Wast-Paper*, which the *Haberdashers of small Wares* have occasion for.

And if any *Preacher* should be so impertinent as to have any Girds at you in the Pulpit, remember the Advice of the sweet-spirited *Melancthon* to *Vitus Theodorus*, when the hot-spirited *Ostlander* had preached against him ; *I charge you, Don't Answer the Man ; Hold your Peace ; Go on in your Ministry as if you had heard nothing !* — The Gentleman soon found his Account in hearkening to his Candid Adviser.

That what I am driving may stick, you shall have it in the Form of two old Rusty Nails ; The One, *Magnum Contumeliæ Remedium Negligentia* ; The other, *Sile, et funestam dedisti Plegam*.

As wicked a Fellow as ever polluted a Pen, yet has this Passage worth transcribing from him, while his Name is not worth mentioning. ‘ The Malice of *Ill Tongues* cast upon a Good Man, is only like a Mouthful of *Smoke*, blown upon a *Diamond*, which tho’ it clouds its Beauty for the present, yet it is easily rubb’d off, and the Gem restored with little Trouble to its Genuine Lustre. But an *Honest Pagan* than he, has told you, *Perditi Hominis profligatique Maledictis, nullius Gloria dignitasq; Violatur*. Old *Cicero* tells you so.

XI. Be Sociable. But throw away as little Time as ever you can, upon the *Temporis Fures*; especially

ly upon *Impertinent Company*. Keep *Company*; but let it be chiefly with such as are your *Superiours*; your *Familiarity* with whom, will be *Reputable* and *Serviceable* to you.

XII. While you are yet in your *Younger Years*, be always furnished with a Stock of *Weighty* and *Useful Questions*. By wisely and humbly offering These, and with the *Modesty* of One desiring to be *Instructed*, you may commonly *lead* the *Conversation*, even with your *Superiours*, & almost necessitate a *Profitable Conversation*. You may be, as *R. Jeremy* was called, *The Master of the Questions*. A *Discretion* in this point, is a distinguishing Thing. But whenever you are *Arguing*, ordinarily propose every Thing rather *Socratically* than *Dogmatically*. Be not *Positive*; much less *Clamorous*; least of all *Furious*. But keep up an *Air of Modesty*, and carry on your *Discourse*, in the form of proper *Questions*; and as one willing to be *instructed* by him whom you are disputing with. 'Tis an *Excellent Wisdom*, this; To *Argue Handsomely*.

XIII. Find out some very *Wise*, and some very *Good* Person, whom you may chuse to make, what we call, *A Bosom Friend*. But be very careful of your *Choice*; For, *A Faithful Friend, who can find?* When you have such an One, ask his *Advice* in all *Matters of Importance*. Nevertheless, even here, keep your *Stops*, as to trusting him, with such *Secrets* as may put it into his *Power* to *Hurt* you. At least, rarely commit any *Secrets* to any *Persons*, but such as may have it as much
for

for *Their* Interest as it is for *Yours*, to keep them so.

XIV. *Lay Hands suddenly on no Man !* — There is in the *Wisdom of the Ancients*, a Caution against, *Blessing a Friend with a loud Voice, Rising early in the Morning*. There is a marvellous *Wisdom* as well as *Goodness*, in *speaking Well* of every One, as far as we can, on all Occasions, and even watching for all Occasions to do so. And *Evil speaking* has an *Indiscretion* as well as *Indecency* in it ; for the very *Birds of the Air* strangely report the *Matter*. But yet there is often a *Want of Wisdom*, in our being either too *Copious*, or too *Early* in our *Commendations* : Too *High*, or too *Quick*. You may sooner than you think for, see your *Commendations* *Confuted* ; and be obliged [as even *Calvin* once,] to *Revoke your Dedications*.

Qualem commendes etiam atq; etiam affice.

XV. Let no *Man of Quality* engage you, and attach you so far to his *Interests*, that you shall run the hazard of *Abating the Success of your Ministry*, and *Abridging your Opportunities to Do Good unto many*, upon his *Account*. You will find such Men, what the *Oracles of GOD* foretell you shall, when you put your *Trust in them*. They will soon fall out with you, if you don't keep *Touch* with them, in all their *Designs* ; and when you cease to be their *Tool*, they will most *Forgetfully* and *Ungratefully* abandon you. Nor will it be *Wisdom* in you, to go any further in appearing

ing for any Government, [*As the World now goes!*] than *Duty* calls you to it.—— If you do,—— I can tell, *How you shall be Required for it!* If any *Factions* arising in the *Commonwealth*, solicit your Imbarcation in them, keep close to the Business of your *Ministry*, and say, *I am doing a great Work, so that I cannot come down; Why should the Work cease, while I leave it, and come down to you?* To be a *State-Martyr*,—— 'tis what I can't advise you to be ambitious of. I have nothing to say, for such a *Crown of Martyrdom*. Yet thus much I insist upon. Be sure to keep forever *Loyal and Faithful to the Protestant Line*, for the British Scepter.

XVI. *Gain by every Thing!* Let *Reproaches* make you consider, *To what Excellent Vertue and Action, would He that has bidden this to befall me, thereby Awaken me?* Yea, Let all *Disasters* make you consider, *What Admonition does my GOD now send unto me?*

XVII. If you have laid up an *Inexhaustible Store of Stories*, accommodated unto all the Purposes of the *Profitable* and the *Agreeable*, and have the Skill of telling them *Handsomely*, and with a *Deliberate, Expressive, Unstumbling Brevity*, and produce them on many Occasions, you may not only *Ingratiate* yourself wherever you make your Appearance, but also obtain almost any *Request* that you shall make one of them a *witty Introduction* to. The *Precious Stones* that every one set a Value on, are called, *Pleasant Stones*. But let not your *Pleasancy*, degenerate into any unbecoming *Levity*. Forever so *Regulate* it, and so *Moderate* it, that it may *Gracefully Terminate* in the most *Serious*

Discourse, and if it may be, in the Inculcation and Insinuation of some *serious Maxim*, which may be *Good for the Use of Edifying*.

XVIII. In *Public Transactions*, and especially when any thing is driving, about which the People of GOD may be divided in their Sentiments, let there be a continual *Terror of GOD* upon you, lest you unawares fall in with something that may be *Inimical* or *Detrimental* to the Kingdom of GOD: Continually suspicious, lest some *Stratagem of Satan* may draw you into something that may gratify that *Great Adversary*. For Example; Things may look very *plausibly*, and there may seem a laudable Regard paid unto *Peace*, and *Love*, and *Charity* in them; and yet it may be a *prostituted Charity*, which going so far as to embrace these for *Brethren in CHRIST*, who are *Enemies to Him*, it may prove a *Treachery* to the *most Glorious Cause in the World*. And so, there was once in the *Low Cunntrys*, that press'd under the Name of *Moderation*, which others found and call'd, *Murderation*.

Be very *Thoughtful*, and very *Prayerful* on such Occasions.

XIX. It may not be amiss for you to have *Two Heaps*. An *Heap of UNINTELLIGIBLES*; and an *Heap of INCURABLES*. Ever now and then you will meet with something or other, that may pretty much distress your Thoughts; But the *shortest Way* with the *Vexations* will be, To
throw

throw them into the Heap they belong to, and be no more distress'd about them.

You will meet with some *Unaccountable* and *Incomprehensible* Things ; particularly, in the *Conduct* of many People. Throw them into your *Heap of Unintelligibles* ; leave them there. Trouble your Mind no further ; *Hope the Best*, or, *Think no more* about them.

You will meet with some *Unpersuadable* People ; No Counsel, no Reason will do any Thing upon the *Obstinates*: Especially, as to the making of due *Submissions* upon Offences. Throw them into the *Heap of Incureables*. Leave them there. And so do you go on to *do as well as you can*, what you have to do. Let not the *Crook'd Things* that *can't be made straight*, encumber you.

XX. 'Tis a Trespas on the *Rules of Prudence*, never to know, *when to have done*. Wherefore, I *have done* !

And now, *Go thy Way*, O thou SON Greatly Beloved ; and Work in thy Lot Livelily, and Prayerfully, and Cheerfully to the *End* of thy Days ; And Wait and Look for what the Glorious LORD will do for thee at the *End of thy Days* ; in those *Endless Joys*, wherein thou shalt shine as the *Brightness of the Firmament*, and as the Stars forever and ever.

*Audendum est, ut illustrata Veritas Pateat, multique
ab Errore Liberentur.* Lactant.

FILII, quum legisset, Gratulatio.

Syr,

IF *Life* consist rather in *Works* than *Tears*,
 Your Age, great as *Methusela's* appears.
 As sparkling Stars along the *milky Way*,
 Your *Works*, for *Number* such, and Lustre, *They!*
 To *Know* and *Do* so many things! Go tell,
 O *Plutarch*, where to find a *Parallel* !
 I read, I search : To meet him I despair ;
 Or sit down with a wondrous *Hottinger*.

If those by *Moses* taught, his *Sons* are stil'd;
 Then we will each of us be call'd, *Your Child*.

But tho' to You *all* so obliged are,
 I most am blest'd with your peculiar Care.
 And therefore now my *Gratitude* to show,
 And speak my Sense, my willing Numbers flow.
 As the swol'n Stream sweeps over Banks and

(Bounds,
 Foams o'er the Fields, & bears away the Mounds;
 So the Expressions of a grateful Mind,
 Move, roll, & swell, and scorn to be confin'd.

Sure some celestial Guest approv'd *this* Theme,
 Laid the Design, & drew the happy Scheme.
 For O! how rich the Treatise, and how fine !
 Thro it what sweet *Variety* does shine !

Near

Near *this*, blest *Ophir's* Gold looks dim & pale.
 And *Ilybla's* Honey does of Sweetness fail.
 Ye *Angels*, therefore now, to sound prepare !
 —Your Praises, Syr, the chearful Choir declare

Not as a *Lamp lodg'd in a Grave*, you live ;
 But far & near Your heav'nly Influence give.
 So the fair *Moon* thro' the high Heav'ns does roll,
 And spread her sacred Light from Pole to Pole.
 What barks below she still disdains to Mind,
 And stately moves the Course for her design'd.
 And so the bright *Dispenser of the Day*,
 Pours forth his Beams, & marches on his Way ;
 While *Sons of Darkness*, dazled by the Sight,
 Vex at the Day, and fly the lovely Light.

Light of the Western Churches, Ne'er have
 Of *Bats & Snails* regardlets, *Still shine on!* (done;
 To stop your Light, if any such desire ;
 They shall but *sign their Malice—& expire.*

O ! May I still enjoy your Prayer & Care, }
 A Ring, that I, with your great Image there, }
 As *Scipio's Son*, mayn't be forbid to wear. }
 And may I, by your MANUDUCTION led,
 Ever in Your high paths of *Service* tread.

S. Mather.

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FINIS.

Erratula, Vix notatu digna ; sed Corrigenda tamen.

PAge 7. Line 32. read *Scriptitat.* P. 15. l. 18. r. Subjoin. P. 24. l. r. all the. P. 41. l. 1. *add,* that. P. 45. l. 10. r. Things. P. 61. l. 17. r. at the. P. 75. l. 1. r. some of. P. 77. l. 16. r. *Edificationem.* P. 83. l. 19. *add,* the. P. 87. l. 14. f. Fresh Suit, r. Dispute. P. 107. l. 30. *add,* them.

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